

The New Forward Movement
and
 Sabbath Study and Promotion



AHVA J. C. BOND, DIRECTOR
 207 WEST SIXTH STREET
 PLAINFIELD, N. J.

The Sabbath Recorder

This is my prayer to thee, my Lord—strike, strike
 at the root of penury in my heart.

Give me the strength lightly to bear my joys and
 sorrows.

Give me the strength to make my love fruitful in
 service.

Give me the strength never to disown the poor
 or bend my knees before insolent might.

Give me the strength to raise my mind high above
 daily trifles.

And give me the strength to surrender my
 strength to thy will with love.

—Rabindranath Tagore.

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Dr. Gardiner's Illness The many friends of Dr. Gardiner will be saddened to learn of his sickness. Since the General Conference he has not been as well as usual, and three or four weeks ago he was taken suddenly ill and for several days was unable to do editorial work. Not wishing that any issue of the SABBATH RECORDER should go without editorials he began writing as soon as he felt well enough. Continuing to improve he was able to be at his office in the publishing house several days. A week ago he was taken quite ill, and though he is much improved he is not yet in condition to resume his editorial work.

In the SABBATH RECORDER of September 16, 1907, Dr. Gardiner gave us his "Greeting" as editor. For over fifteen years his "consecrated pen" has written out the messages that he has had for our people, and thousands in this and other lands have eagerly read them. Many have been cheered and helped by these editorials, as is shown by the many words of approval heard all over the denomination. He has been cheered by those who have written him in appreciation of his editorial work.

We are thankful for this helpful ministry that he has given us, and hope that he may recover and continue this important work.

WILLARD D. BURDICK.

The Elder Thomas Hiscox Chair At the last General Conference several persons contributed to a fund to purchase a chair once owned by Eld. Thomas Hiscox then owned by Mrs. G. S. Crandall, of Waterford, Conn., a direct descendant of Elder Hiscox.

Sufficient money was raised to purchase the chair, and it is now in the possession of our Historical Society in the Historical room of the publishing house at Plainfield. Eld. Thomas Hiscox was born in 1686 and died in 1773. He was a son of Eld. William Hiscox, a constituent member of the Newport Church and its first pastor. Eld. Thomas Hiscox was the fourth pastor of the First Hopkinton Church.

A sketch of the history of this chair

which is a valuable addition to our historical collection will be prepared for some future number of the SABBATH RECORDER.

W. D. B.

"Trustee for God" On the Commission's page of this issue will be found an interesting article on tithing taken from this week's *Continent*. The first page of that excellent weekly is always occupied by a full-page editorial written by the editor, Mr. Best. They almost invariably deal with some timely topic, and are always written in a strong and interesting style.

This article will be read with interest by tithers, of whom there are many among the readers of the SABBATH RECORDER. It would seem that many who do not at present tithe their income for the Lord would begin the practice at once, after reading the convincing proofs of the satisfaction and the joy to be found in this Christian custom, as set forth in this article. And doubtless every Seventh Day Baptist tither is able to confirm through his own experience the statements of the *Continent* editorial.

The present writer has been a tither for twenty-five years, and this custom of giving one-tenth of his income to the work of the Master has been one of the most satisfying phases of his Christian experience during all these years. In the nature of the case the amount given has never been large, but the fact that a proportionate share of all that has been received has gone into the treasury of the Lord has been a direct spiritual asset. It has made possible glad and consistent Kingdom support, and has put more religion into the expenditure of the remaining nine-tenths. Many others could give like testimony.

During the last years of his life the late Dr. H. A. Place, a deacon in the East Portville, N. Y., Church, was a conscientious tither, and his testimony as to the joy of the practice was like that of the new convert who delights to tell how he became a Christian. And like the young Christian also who is especially grateful to the one who led him to the Savior and to the joys of a true Christian experience, Dr. Place

never ceased to bless Brother D. B. Coon, at that time pastor of the First Genesee Church, who brought him into this new and delightful experience.

"God loveth a cheerful giver." Tithing makes cheerful givers. If "hilarious" is a better translation of Paul's adjective, which indeed would be the literal translation of the Greek, even then this scripture is not without fulfilment in these days. If the Forward Movement director should share with readers of the SABBATH RECORDER a letter which he recently received from a pastor in the Middle West this fact could be proven to the satisfaction of all.

But read the article on page 712 of this issue, and if you are not a tither take the steps immediately that will bring you into the possession of this new joy. A. J. C. B.

"From the Atlantic To the Pacific" "From the Atlantic to the Pacific", is a phrase often on the lips of public speakers. It is a poetic, and at the same time a graphic way of picturing the vast breadth of our country. Instead of calling it a *picture* perhaps it would be better to speak of the phrase as a part of a *frame*, inside of which the picture is painted. The picture one gets depends upon the perspective, coloring, etc. A good many things and conditions obtain in this fair land of ours which stretches from ocean to ocean.

Perhaps it was a coincidence that a report of the meeting of the New London, Conn., Christian Endeavor Union, and of the county union in which is located Riverside, Cal., appeared in the same issue of the SABBATH RECORDER. Doubtless the two letters arrived at the SABBATH RECORDER office at about the same time. Anyhow, it must have brought a thrill of pride to every young heart among Seventh Day Baptists (no matter about his years) who read how the Waterford society on the Atlantic coast and the Riverside society on the Pacific coast carried off the attendance banners of their respective unions. That's the spirit, young people! Take your place with all others who are working for the same high and holy ends. It is your privilege to go with others just as far and just as long as they travel in the King's highway. It is your privilege to have every equipment which they may possess, plus. You have the Sabbath, also, which is a great big additional

asset. It makes you big but not overbearing, charitable but not careless; it strengthens but also sweetens your life, and makes you a better worker for Christ and the Church.

A Seventh Day Baptist young man recently completed a term as president of the West Virginia state association of college editors. The annual meeting convened on a Friday morning and continued for two days. This young man took the pains some days before the meeting to write to the vice president asking him to preside Friday evening and Sabbath Day. The president, who was largely responsible for the organization of the association which includes practically all the colleges of the State, and who had guided the organization through a successful year, and had prepared a strong program, would be present to preside on Friday and at the closing session evening after the Sabbath. It was with pride and pleasure that he informed the present writer of his plan to have the vice president take charge on Sabbath Day.

That's the spirit, young men! Go in and do the big things, and do them well. Then do not forget that your religious training including your Sabbath-keeping has had much to do in fitting you for these large responsibilities. Your Sabbath-keeping is not a hindrance to your success but a help. As a loyal Seventh Day Baptist business man recently expressed it, "In keeping the Sabbath you simply *have one on the other fellow*."

A. J. C. B.

RECONCILIATION, THE WORK OF CHRISTIAN MISSIONS

REV. JOHN FITZ RANDOLPH

(Conference Address)

I have anticipated that after two days of Conference on the general theme, "The Ministry of Reconciliation," we would have a pretty good idea of what reconciliation is, and any attempt on my part at definition would be superfluous. Yet I presume that in the four days that are to follow under the same theme, each speaker will add something to our understanding of the word by way of different phraseology, or different angle of approach to the same idea.

As I have been thinking on this subject lately, one word has been continual-

ly in my mind, picturing my idea of reconciliation: that word is *harmony*. I do not offer it as a definition, but it is at least an important factor in reconciliation. There can be no reconciliation without harmony; it is in fact a *restored harmony*.

The wheels of my watch are all adjusted to their respective positions in harmonious relation to each other, and the watch performs the work intended for it by the mind that invented it. Let a jewel be broken, a pivot slip, a wheel get out of position, and the watch fails to function. The wheel must be restored to its former position in harmony with its universe of wheels, then it is of service again. God created a universe that is good. His will is that all parts should work together in harmony, and in harmony with the mind that conceived it. But men have slipped out of their respective niches in this *good harmonious* universe and follow after *evil* and frustrate the plan of the Creator. They must be restored to harmony with their universe and the mind of their Maker. Then all is well.

William N. Clarke speaks of *Reconciliation* as the most exact Scriptural name for the work which Christ effected. "By this is meant that the mission of Christ has been the means of bringing God and men into moral unity and practical fellowship," or using our choice of expression, The mission of Christ has been the means of bringing God and men into *harmony*.

To us who are familiar with Christ's teaching it is known that the fault of any lack of harmony between God and man is on account of man, for God stands ready to forgive, to save, to be reconciled, only man is unwilling. And because man is unwilling, God has used various means of causing him to see the consequences of evil, and of inducing him to return and be reconciled. (1) God so constituted the order of things that sin should be visited by punishment; (2) he gave warning of sin and its consequences by means of laws; (3) he sent his Son to reveal himself to men as a father longing for reconciliation with his children. While we think of these three as Nature, Law, and *Grace* they are but

three different methods of inducing men to be reconciled to a loving God.

I said, to us this is familiar, for it is Christian teaching and we are Christian people; but there are millions of God's children who know it not. The world knew it not and Christ came to teach it, for "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). Much of the world does not know it now, and "God . . . hath given to us the ministry of reconciliation," and "hath committed unto us the word of reconciliation" (2 Cor. 5:18-19). The mission of Christ has become the Christian's mission.

The religion of Jesus Christ is a missionary religion. From its very foundation it was a missionary movement. Its greatest early foreign missionary gave us the text, "God . . . hath given to us the ministry of reconciliation." It is an altruistic religion. It is thoughtful of others. If a Christian has found harmony with God and his universe, and is enjoying the blessings of this relationship, he will want to share it with others. What is good for him is good for men like him. If he follows his Master's example and mission, he will be anxious to save others from evil and reconcile them to God.

The Christian religion has a right to be a missionary religion. Christian people have a right to expect all mankind to find its true, harmonious relationship with the universe of which he is a part and with the God of that universe through the Christian religion. There are two reasons for this claim: Christianity is a missionary religion and worthily so, because it is a universal religion, and because it is superior to all other religions.

Many religions are ethnic. They have sprung up within the bounds of a single race or people and have never spread beyond that race or kindred people. The religions of Egypt, Greece, Rome, and Scandinavia are classed here, also Hinduism and Confucianism. Such religions have grown up among their respective peoples, each the expression of the religious thought of a single people. Any one of them would not fit the national mind of another. They are not universal, they are ethnic.

There are other religions that have not thus grown up as the product of a national life and thought. They have been established and proclaimed by a founder. Though rooted in the past and drawing an inheritance from ethnic religions, they arose through the efforts of founders who brought new formative ideas in religion that have proven to be more or less universal and independent of national boundaries. Such are Buddhism, Parseism, Mohammedanism, and Christianity. Remember, these religions are classed together here only on account of their having the common quality of being universal rather than ethnic.

Among these missionary religions we find Christianity pre-eminent. It was cradled in Judaism. There the ethnic and the universal were at strife. In Palestine the ethnic was triumphing. The universal disentangled itself from Judaism as Christianity and went to the Gentiles, the nations of the world, with the message of "God in Christ reconciling the world to himself." The success with which the young religion proved its universality, or missionary worth, is familiar to all Bible readers.

Christianity has been the boldest of the missionary religions on account of its conviction that no other religion can compare with it in fulness of truth and life, and in its richness of provision for reconciliation for all men. This conviction is not merely a claim. It is a proven fact that Christianity is superior to other missionary religions and deserves the privilege to "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Christianity is superior to all other religions because of its God. The God of Christianity is *one*, the Lord of all. He is *holy*. His character is the worthy standard for all. He is love, a father in heart, seeking his children's welfare, reaching out to save men from sin and fill them with his own goodness. He reveals himself to men as such a God in Jesus Christ: the Savior of the world. Christianity is ethically superior because it has an ethical God, perfectly good. His character is a standard for men, and this character has been shown to men and

lived out in our presence in the character and life of his Son Jesus Christ. God draws near in self-revelation on purpose to help men reach this standard of character, in harmony with his own. The accomplishment of this purpose of God's is reconciliation and harmony; harmony of character between God and man; and therefore between man and man, for both are in harmony with the same pattern. Such a character in man means harmony with the whole universe, created by a God of such an ethical standard. How can such a harmony be brought about more effectually and more quickly than for Christian people to follow the example of their Lord Jesus, and reveal such a God to all the world by their life and teaching.

We of Christian lands have always known such a God and the significance of such a statement does not impress itself upon us as it should until we contrast with it some of the heathen ideas of the deity. The low religions, fetishistic and animistic, rule by terror. The unseen powers that are worshiped are usually regarded as unfriendly and are dreaded for the harm they can do. This is illustrated in the religion of Hawaii as we shall see later. The religious side of Confucianism is satisfied with ancestor worship. Buddhism is a pessimistic philosophy, a doctrine of universal evil, so great and so deep as to make all existence a curse to those who suffer it. Under such a philosophy religious life and feeling dies in despair, unreconciled, as if must die where there is no hope. The religious nature of Hinduism is so interwoven with non-moral nature-powers and animal-element in man that the result is lustful and degraded rites. Mohammedanism believes in one God, who is holy, and merciful, but he is altogether transcendent, beyond the reach of man, not accessible to fellowship of man, to be obeyed only in submission, not in love. All these are a burden and tend to smother out man's religious nature. A personal God, of inspiring character, so related to men that they may have personal and harmonious relations, one who is seeking reconciliation, is known to Christianity alone. The burden of sin has oppressed religion in all ages. The religions of the world are

aware of it, but know no relief from it. Christianity comes teaching a God who offers salvation, deliverance from sin and its evils, a life restored to harmony with God's own nature, and thus meets a *universal need* which no other religion can meet. Can we doubt then that reconciliation is the work of Christian missions, that it is our mission as Christian people to meet this universal need of mankind? Is it not our duty and privilege since we have what the world needs, to pass it on?

The question arises: What should be the attitude of Christian missions toward these other religions? These religions of the world are expressions of man's religious nature, a seeking after God, "if haply they might feel after him, and find him" (Acts 17:27). The fact that they have fallen so far short does not make them objects of contempt, but rather objects of sympathy. They sprang from upward calls, but we have already seen that they have developed into burdens upon the religious nature of man, bearing it down hopelessly. Yet there is good in these religions. Some one has pictured their good points as a few precious grains of wheat in a lot of chaff. They all have an instinct to worship and that is good, but they lead to the worship of inferior and unworthy objects—objects of unreconcilable fear. They all have a sense of sin, but it is dulled by their ideas of the Deity and is often awakened by the wrong occasion, and the relief from sin is unknown. They have their ethical teaching, and some of it is good; but it is grounded in human relations alone, and not in the character of a holy and gracious God, who is our ethical example. They have some form of an outlook into another life; but it is often anything but bright, and where it is desirable, the desire is not always of the purest. Christianity brings immortality, a hope of perfect goodness and blessedness in an endless life in happy fellowship with a good God. And thus Christianity should be presented as bringing completion of the partial good that the other religions have. This was Paul's method at Athens. Building upon the faintest glimmer of good, which was an instinct to worship, even an unknown

God, he told them of the God who made the world, whose children we are, and in whom we live and move and have our being, an idea of God better than their thought that he was like gold, silver or stone.

We are told that a comparative study of religions from a distance is apt to give one too good an impression of the heathen religions. It is only when one comes in actual contact with the life of the people under these religions that one realizes the depths to which they have been drawn by them. While the good found in them may be used as a starting point, the contrast between the developments from that starting point in Christianity and other religions must not be minimized. There is no compromise. Christianity is to take the place of other religions as the only one that fulfills and satisfies the religious nature in man, the only one which puts a man in harmonious relation with God and his universe.

There are two theories of the best method of spreading Christianity. One may be called the theory of heralding, the other the theory of planting. The first is based upon the idea that the time is short. The gospel must be preached to as many as possible in a short time, after which the responsibility will rest on them whether they are saved or not. To us, I believe, the responsibility would not stop here. Heralding would be only the starting of our mission to the world. Teaching would follow, an explanation of the message. We would see that the message was understood. We, like our Savior, would illustrate the worth of our message by our lives in their midst. We would settle down with them to help them apply the message to their everyday life. This is planting, watering, cultivating and expecting the fruit of reconciled lives to grow. That is why we have established not only a church but schools at Shanghai, and a hospital at Lieu-oo. That is why Marie Jansz lives with her colony of natives in Java and teaches them farming and other useful work as well as teaching them the Bible. If the ultimate object of missions, to reconcile men to God is to be accomplished it means *work*, work which accompanies and follows heralding. The word *work*

has a place in our title. Reconciliation is the *work* of Christian missions. All sorts of immoral and destructive practices are to be changed before the people will be harmoniously adjusted into right relationship with God. Woman is degraded, infanticide prevails, truthfulness is lacking, slavery is found, superstition holds a multitude, individual, social and national evils need to be harmonized with God's plan. The work calls for evangelists, teachers, social economists, statesmen, all full of the mind of Christ. Often we find many of these callings fulfilled in one man on the mission field. Such men are developed there.

Henry M. Stanley had the vision when he wrote from the heart of Africa to friends at home: "Oh, that some pious, practical missionary would come here! . . . It is the practical Christian, who can teach men how to become Christians, cure their diseases, build buildings, teach farming, and turn his hand to anything, like a sailor—this is the man that is wanted. Such a one, if he could be found, would become the savior of Africa!" In answer to this plea came Alexander MacKay, who came to be known as Africa's "White man of work." To bring men out of evil into reconciliation or harmony with the good, calls for deep laid plans for an indefinite period. Just stop and think what it means to change the established condition of life in China, which is the result of twenty thousand years of continuous resident life in that country.

The Student Volunteer Movement for Foreign Missions have for their watchword, "The evangelization of the world in this generation." At first I wondered what they meant by evangelization. How broad a term is it? Do they hope to complete the ministry of reconciliation in one generation? I turned to John R. Mott's book entitled: *The Evangelization of the World in this Generation*, and in the first chapter I found the answer to my question. I quote: "The evangelization of the world in this generation should not be regarded as an end in itself. The church will not have fulfilled her task when the gospel has been preached to all men. Such evangelization must be followed by baptism of converts, by their

organization into churches, by building them up in knowledge, faith and character, and by enlisting and training them for service, . . . planting and developing . . . self-supporting, self-directing and self-propagating churches." So we see much of the work of reconciliation follows evangelization, as here used. Why not put enough forces on the field to preach the gospel to every creature in this generation, and follow this with more preaching and other work of reconciliation.

Now a few words in closing in answer to the question: What results can we show? Are missions bringing about a reconciliation?

Kapiolani was an ignorant, cruel, superstitious, low minded, savage queen of the Hawaiian Islands. She and her people worshiped Pele, who lived in the burning mountain Kilauea. When the volcano burst forth in eruption, the priest of Pele came down from the mountain, chose a human sacrifice to be cast into the mouth of the volcano as food for the angry Pele. Here is a queen and her people out of all harmony with the laws of nature and the will of God.

Now turn over the picture. Missionaries came. Kapiolani became a Christian queen. She was changed in appearance and character. She hid the sacred relics which the people worshiped. When the priest of Pele came for a victim for the burning mountain she defied him; she went up the mountain side; she ate the sacred berries which only Pele could eat; she stood at the mouth of the volcano and defied the Goddess Pele and her priests as Elijah did the priests of Baal on mount Carmel. She had no fear of her old goddess, and told her frightened people there was no Pele.

Another illustration: Neng Kuei, Judson Taylor's Chinese helper, was a basket maker. When he became a Christian he refused to work seven days in a week and lost his position. He refused to make baskets to hold incense to be used in idol worship and lost trade. But he was a good workman, he found work enough to keep from begging and he was happy. As to the question of his reconciliation, compare him with many in Christian America.

When we see Robert Moffat tame the murderer and outlaw, Chief Africaner, with love; when we see John G. Paton change the cannibals of the New Hebrides into Christians; when we view the work of Alexander Duff in India, Doctor Judson in Burma, our own workers in Shanghai and Lieu-oo, and the loyalty of native Christians to the Sabbath and other Christian truths, we realize that the leaven of reconciliation is working in the world, through Christian missions. And we rejoice that it is so, and that we have our part in the work, but we will be far from satisfied, the work is only beginning, we will be aroused to redoubled zeal in the work of reconciliation.

OLD FOLKS' DAY AT ADAMS CENTER

A very interesting service was held recently in Adams Center in honor of the older members of the congregation. Autos were sent to bring those who were able to come, but who would not have been able to walk to the church. Several aged visitors were present to enjoy the service with the aged members of the church. We missed some who reside at a distance and some who were not able to attend because of sickness, but they were all remembered and God's continued care over them was earnestly prayed for.

During the service one of the old, old hymns was sung, followed by one of the later songs of trust. The names of all those over seventy-five years old were read, with the date of their birth, their age, the date of their entrance into church fellowship, and the length of their membership in the church. Then each was given a carnation as a token of our love and respect. The pastor spoke briefly of the blessings of old age, especially of the wisdom and faith, the richness and ripeness of character which come only through the experience of the years.

There are many faithful aged members in the Adams Center Church, nine over eighty, seven between seventy-five and eighty, and several from seventy to seventy-five. Since it was necessary to stop somewhere the pastor mentioned, by name only the sixteen who were seventy-five or more. Their average age is nearly eighty-two years, and their average

length of membership in our church is fifty-five and one-half years. Half of them have belonged to this same church sixty years or more. Our two oldest members have each been members for three quarters of a century. Mrs. Philomenia Woodward, eighty-seven years of age, has belonged here for seventy-five years, while "Aunt" Cinderella Bates, who will be ninety years young next June, has continued in church fellowship here for seventy-seven years.

More than ten per cent of a church's membership over seventy-five years old! Where are the young people to take their places as they fall out of the ranks? There are some at Adams Center, praise God, just as there are elsewhere, but not enough. Our oldest member says, "The way grows brighter all the time." And she has walked in it for nearly four score years. Shall we not redouble our efforts to win the young to Christ that they may follow the Lord with increasing joy "even down to old age"?

L. F. HURLEY.

CHINESE PROVERBS

China is a land where custom is more binding than law, and where the ancient past is the standard for the present, so that proverbs abound and have great force. The following are characteristic:

A good drum does not need a heavy stick.

If you do not want anybody to know it do not even do it.

If you are in the right you need not speak in a loud voice.

Words whispered on earth sound like thunder in heaven.

More trees are upright than men.

The highest towers begin from the ground.

No image maker worships the gods, he knows what stuff they are made of.

Free sitters at the play always grumble most.

What avails it to pray to Buddah like silver and scold your brother like brass.

One dog barks at nothing and the rest bark at him.

You can't clap hands with one palm. (i. e. In union there is strength.)

One more good man on earth is better than an extra angel in heaven.—*Sel.*

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end
of the world."—Matt. 28: 20.

TRUSTEE FOR GOD

WILL YOU SIGN TO TITHE YOUR INCOME?

That's a proposition you will have to face this winter in your church; there's a scheme at work, sanctioned by the General Assembly, to put a pledge card under the eyes of every Presbyterian and ask him to write his name "on the dotted line" beneath a promise to set aside henceforward for benevolent giving not less than a tenth of what he earns.

No doubt the idea will be unpopular with a good many church members. There are a lot of reasons that can be mustered against it if one is anxious not to do it.

But before anybody applies himself to building up around him excuses for refusal, he ought to take due note of this highly interesting and significant fact:

Among one class in the church none will refuse to sign.

That class consists of those who are already tithing.

Is not any proposition worth pretty serious attention which is approved by everybody who has tested it out?

It is, to be sure, a broad statement to make that no Christian who ever began devoting a tenth of his income to religious and charitable causes has afterward abandoned the practice. But it is a statement which the *Continent* never heard contradicted with specified instances.

At all events, it is open to any man who may not believe so flat a general assertion to look around for personal information among his own neighbors. He probably knows at least one or two families in his church who set apart a tenth to be given away regardless of their own needs—if he doesn't know them, the church treasurer can always spot tithers.

Let him then go and frankly ask these people if they regret the habit they have got into—if they wish now that without discredit they could fall back to a lower level of benevolence.

He need not be particular to go only to well-to-do tithers; let him take poor people also; let him ask anybody and everybody qualified to testify. And let him tell us if he finds any difference in their answers.

Doesn't each one say that on no account would he quit tithing?

Whatever it is, the tither is getting something out of the habit that he feels he couldn't afford to miss?

On a commercial basis you would call it a sound investment which was able to report none but satisfied buyers.

Why doesn't the same reasoning apply to this sort of finance?

The inquirer will find too that signing a tithe card doesn't seem such a self-glorifying act to the man who is already giving the tenth as to the man who never gave in that proportion.

The tither, such an observer discovers, doesn't look on his scale of giving as any particular merit. He provides for his family; he pays his debts; he meets his contracted obligations; he doesn't dodge his taxes; he pays a tithe into what he considers the Lord's work.

To him this is just the way of an ordinarily honest man.

Therefore signing a tithe card is nothing more than signing a note for a debt which he would pay just the same anyhow.

Nor is it bruiting about his business

methods, or setting himself up for a benefactor of the community, or submitting himself to the clamorous claims of doubtful charities, or any other frightfully untraditional things.

The tither accustomed to the tithe never gets any such portentous angles as these on the simple matter of doing his duty and meeting an acknowledged responsibility. If by any means a certain inconvenience should attach to the discharge of so simple a personal obligation, that would not be the slightest reason for evading the obligation.

But as a matter of fact, the habitual giver of the tenth never experiences any sense of inconvenience. The habit works itself into everyday life as completely as the habit of eating breakfast and it would be harder to leave it off than to keep on.

Indeed it proves a real convenience to know just how much one has to be given away, for then one can give without fret.

And if system is businesslike, this is system.

When the non-tither comes, however, to the tither's conception of what money and time and ability and all other assets of life should mean to a man of conscience, he will confront an argument for the tithe—or for some still larger proportion—which will be harder to discount than any other.

For the tither will say—and who can deny it in the face of good scripture for it?—that no man on this earth is his own owner of things; in truth, not even owner of himself. He is instead merely a trustee on behalf of the Owner. And of course he must consult the Owner's wishes in administering the trust. What then is the Owner's idea?

Undoubtedly the first thing the Owner expects of him is to use the big end of his income in maintaining a Christian home.

Nothing else in this world is so fundamentally essential to the divine purpose as the training of Christian children for the next generation of the world's work.

And the father and provider who spends money on his household must not think that that is money spent in his own interest. It is money spent for God, for God has no other concern superior to the production of good men and women.

And that in the strictest sense is a home industry.

Moreover, since in the nature of things it is a business supported by one man's earnings, it is evident that the major portion of that man's earnings belong to this object.

But not all of any man's earnings. God has made that plain.

The Lord has a mighty stake in the broad human family as well as in the single household. And he does not intend that any man's interest shall all be engrossed in his own folks.

Something also every man owes to the welfare of society. And while no doubt he pays the most valuable part of that debt in personal right doing, yet some of it is owing in cash.

The Owner of his goods reminds him that churches, missions, schools, hospitals, orphanages, all sorts of benevolent societies, must be maintained in this world if the whole work of the world is done as generously as men's essential needs demand.

And he directs that something be set aside for such purposes.

Historically it is one-tenth which the divine wisdom has appropriated for one's neighbors, far and near.

And when you have looked all the case over, you won't be able in any decent conscience to say that's too much.

Indeed, if you're prosperous, it is not enough from you.

Think about it.

Think about it.—From the *Continent*, by permission.

HOME NEWS

BERLIN, N. Y.—Pounds and parcels found way to the parsonage on the evening of November 20, it being the anniversary of Pastor and Mrs. Witter's marriage. A pleasant social time was enjoyed, while the new pipeless furnace did its part well. New wall paper is also now in evidence at the parsonage where "Patience" has "had her perfect work." The Ladies' Aid society has its regular meetings and "Has done what she could."

E. L. G.

A LETTER FROM NILE, N. Y.

DEAR EDITOR GARDINER:

All our good intentions to let the RECORDER friends hear from Nile this summer have thus far come to naught. We might lay it to the fact that we had twins come to the parsonage nearly a year ago. But far be it from us to lay our own shortcomings on such little fellows. We might be excused on account of sickness in the family, or because of the Daily Vacation Bible School which we had this summer, or on account of preparation for and attendance at Conference. These and other cares not mentioned came in addition to our usual duties and account for considerable time. But after all they are only excuses and not good, sound reasons, for with a little more effort the writing could have been done also.

I see that in trying to account for some of our time, mention has already been made of some of our summer's activities; but some of them are deserving of more than mere mention. The Daily Vacation Bible School was our first attempt, but under the leadership of Miss Marjorie Burdick, of Dunellen, N. J., a very successful school was carried on. We followed the syllabus put out by the Sabbath School Board. Our school was open to First-day pupils as well as our own and twenty-five boys and girls spent fifteen profitable as well as pleasant forenoons, July 25—August 10. Our teachers were: Mrs. Lena Finch with the little folks in Class I; Miss Arvida Voorhees with Class II; Pastor John F. Randolph with Class III; and Miss Marjorie Burdick with Class IV, who was also supervisor of the whole school. Pupils and parents were much pleased with the work of the school.

On July 15 our church was glad to add to its membership by baptism twelve new members. Some of these were members of the pastor's class of boys, some were members of other classes, one was a mother who came to the baptismal waters with her son. We are looking forward to baptism again next Sabbath, November 25, when a whole family will unite with us, coming from the Methodist Episcopal Church. The father, mother, older daughter and possibly the youngest daughter, will unite with us by baptism. The remaining member of the family, a son, was

immersed when he became a member of the Methodist church. "He was baptized, he and all his, straightway" (Acts 16:33).

Our church feels the loss by death of several faithful members, among them two deacons: Dea. P. L. Clarke and Dea. C. R. Voorhees, who passed away a little over a year apart. This left us with but one deacon: Dea. M. J. Jordan. On October 28 while the semiannual meeting of the Western Association was in session at Nile, we ordained the following deacons and deaconesses: Arthur Babcock, Roy Davidson, Mrs. Gertrude Clarke, and Mrs. Lucy Wells.

Our trip to Conference this year was a memorable one, not only because it was taken in a *Ford* which fulfilled its reputation of carrying one anywhere and bringing him back again, but because of the association and experiences of five boys with their pastor on the trip. Imagine them camping each night in their "pup tents", cooking their own meals over the camp fire; picture five boys standing above the rocks on the west bank of the Hudson, just over Forty-second Street ferry, looking down upon the river and across at the metropolis for the first time; see them at Watch Hill breasting the waves and tasting salt water for the first time, and if you were ever a boy you will surely feel a thrill. We saw those signs that others wrote about: "Drive slow and see our town, drive fast and see—." We saw it all.

The most significant session of Conference for the boys may have been the one at Newport. Four of the five boys, all from the pastor's class, were recently baptized at Conference time, and it is worthy of note that their first opportunity to partake of the Lord's Supper was in that ancient church, and from the service used by some of the first Seventh Day Baptists in America.

Well, Brother Gardiner, your old home church at Nile has changed a lot since days that you remember. But do you not rejoice for the blessings that have come to her during the past year? Yes. So does the pastor.

Respectfully,

JOHN FITZ RANDOLPH.

Nile, N. Y.,

November 22, 1922.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 18, 1922.

The members present were: Rev. A. L. Davis, Mrs. Elizabeth L. Clarke, Rev. Clayton A. Burdick, Rev. William L. Burdick, Miss Amelia Potter, Dr. Anne L. Waite, Rev. A. J. C. Bond, Allan C. Whitford, Charles H. Stanton, James A. Saunders, Robert L. Coon, Walter D. Kenyon, John H. Austin, Harlan P. Hakes, Dr. Edwin Whitford, Samuel H. Davis and Rev. E. A. Witter.

The guests present were: Mrs. Paul S. Burdick, Mrs. E. A. Witter, Mrs. Laura Witter, Mrs. L. K. Burdick, Mrs. Orson Rogers, Mrs. Robert L. Coon, Miss Iva Ellis and Mrs. Charles H. Stanton.

The meeting opened at 9.40 a. m. with Rev. Clayton A. Burdick, President, in the chair. Prayer was offered by Rev. A. J. C. Bond.

The minutes of the July meeting were read, approved and ordered recorded.

President Burdick made a few remarks welcoming Rev. William L. Burdick as Corresponding Secretary. Corresponding Secretary Burdick then gave a report of his six weeks work. This was voted approved and ordered recorded. The report follows:

REPORT OF CORRESPONDING SECRETARY

Your Corresponding Secretary would report that, since assuming the duties of this office six weeks past, he has attended the Southeastern and Northwestern associations, representing the Board as occasion offered and studying the needs of the fields. Two weeks, one before and another after the Northwestern Association, have been spent in the Western Association endeavoring with fairly good success to help perfect arrangements by which the pastorless churches of that association shall be supplied regularly.

Some time has been spent in completing a book commenced two years past at the request of the Commission, and the correspondence has

been no small burden. The last two weeks have been spent in Rhode Island, endeavoring to get in closer touch with the work.

Future plans include a trip to the Western Association to pack up and ship household goods and to attend by request the semiannual meeting at Nile the twenty-eighth inst., and an extended campaign in Adams Center, beginning November 10.

Respectfully submitted,
WILLIAM L. BURDICK.Ashaway, R. I.,
Oct. 18, 1922.

The Treasurer's report was read by the Recording Secretary, and was approved and ordered recorded.

The Corresponding Secretary read correspondence from O. T. Babcock, Clerk of the North Loup Church, D. Nelson Inglis, Clerk of the Milton Church, Mrs. A. B. West, President of the Woman's Board, Mrs. Nettie M. West, Corresponding Secretary of the Shanghai Missionary Association, and Rev. Edwin Shaw, Secretary of the Commission.

It was voted that Mr. Lester G. Osborn be paid at the rate of \$100.00 a year to continue his education in preparing for the ministry.

It was voted that the following recommendation be adopted:

It is recommended, in reference to the request from the people at Daytona, Fla., that the Board express its sympathy with and approval of some plan to provide a pastor or missionary worker for the winter season at Daytona; and since in the present situation the Board feels unable to assume the financial obligations, if the Daytona people will undertake to meet the traveling and incidental expenses, the Board will be glad to co-operate in trying to make arrangements for some man to be given a leave of absence on salary from his church or other work to spend two or three months with the people in Florida, and in particular at Daytona.

Corresponding Secretary William L. Burdick read the report of the committee on appropriations for the year 1923. The various items on the report were discussed and the Board voted to accept the report as presented.

It was voted that the Corresponding Secretary make arrangements for continuance of the work on the Hebron field as he may deem advisable.

The meeting adjourned at 12.15 for recess until one o'clock.

The afternoon session was called to order at 1.05 and prayer was offered by Rev. Paul S. Burdick.

A member of the China committee read a letter from Dr. Palmberg telling that she was about to realize the long-felt need of a proper water system at the Grace Hospital at Lieu-oo.

Report was made that Miss Susie Burdick would sail for Shanghai in January, and that she had returned checks for her salary for August and September.

It was voted that the President appoint the standing committees for the year 1923 and report at the next meeting.

Frank Hill and John Austin were appointed by the Board to serve as Auditors for the coming year.

Corresponding Secretary Burdick made a brief verbal report regarding his plans for the future, and stated that he would be glad of personal suggestions at any time.

Rev. A. J. C. Bond made a few remarks on the Forward Movement, and brought words of encouragement and inspiration to the members of the Board.

The minutes of this meeting were read, corrected and approved.

Prayer was offered in closing.

The meeting adjourned at 2.15 p. m.

MISSIONARY WORK IN THE CENTRAL ASSOCIATION

REV. T. J. VAN HORN

The writer of this has just been re-reading the Autobiography of Eld. Alexander Campbell. The book was loaned to him some months ago by Mrs. Abbie Williams, a granddaughter of that remarkable man. In reviewing the present status of the Central Association it is very interesting to note some doings of the ministers who were carrying on the work in this section as related in that book.

Within the last three years the RECORDER has contained interesting accounts of centennial celebrations of at least two of the churches which Elder Campbell served as pastor—Verona and Adams Center. Scott was founded in the same year as Verona, 1820.

The Second Brookfield and the West Edmeston churches can celebrate their centennials next year. Not long after the beginning of these churches Alexander Campbell came to the Sabbath through the preaching of Eld. Russel Wells in Jefferson

County, N. Y. He soon became loyally interested in the work of our people, especially in this section where he was born and the larger part of his life work was done.

The record shows that he was a man of unusual energy. At the same time that he was pastor he was successful as a missionary evangelist to a remarkable degree. The following quotation from his autobiography will illustrate the spirit of the men on this field one hundred years ago, while the book itself testifies to the value of co-operative effort in missionary and evangelistic enterprises by groups of churches.

"An arrangement was entered into between Brother Joel Green, Ephraim Curtis and myself, with the co-operation of seven churches, DeRuyter, Lincklaen, Truxton Hill, Scott, Verona, Ostelic and Preston, to form a circuit and enter upon an itinerant mode of operations. We called it the DeRuyter circuit. The object was to do what we could, we three ministers, to supply all those churches with ministerial labors, as we were the only ministers on this field.

"Our plan was to follow one another around on this circuit, and once in two or three months to meet, all three of us, with one of the churches where we held what we called the quarterly meeting, brethren and sisters from all the other churches meeting with us. These quarterly meetings begun on Sixth day and were continued about three days. They were held with each of the seven churches in regular rotation.

"I think Elder Joel Green first proposed this excellent arrangement, and we all looked up to him very much as our leader in this new enterprise. Always the sight of that man, when we met on the occasion of those meetings, gave me joy, and the affection for him which grew up then I have carried in my heart to this day."

There is satisfying evidence that, while those heroes of our faith have long since passed from the scenes of their earnest activities, their spirit still lives. And it is well for all sections of the denomination to emulate to a much larger degree the enthusiasm and zeal of the leaders of a century ago. In the RECORDER of October 23, this year, is an article illustrating how the Central Association through its Missionary Committee has been trying to follow their example. The pastors of two churches not mentioned in that article, have willingly and gladly taken their turn in reviving services

for the discouraged Scott Church. These two churches, Syracuse and West Edmeston, are the only ones now in the Central Association receiving aid from the Missionary Board. Four of the seven churches referred to in the above quotation have merged their strength with other churches of the association and are no longer listed in our *Year Book*. Syracuse has been added since those early days. With the missionary spirit shown by the pastors of both West Edmeston and Syracuse, Pastor Lena Crofoot and Rev. William Clayton, we may expect full confirmation of the good reports that come from these churches.

A LETTER TO THE SMITHS

The Whole Family

DEAR SMITHS:—It has been a long time since I have written to you—not because I have not thought of you, for loyal members of the same family do not forget one another; but, perhaps, because I have not had anything in particular to say. Now, however, I have something upon my mind to which I must give expression. We have no good excuse for living in this world—taking up space in it and enjoying its many blessings—unless we pay something back for what we get. It isn't a good thing to be all the time hanging around the bargain-counter with the desire to get something for nothing; if not something for nothing, something for as nearly nothing as we can. The bargain-counter habit is apt to lead us to set a low price upon the only life we can live in this world—possibly in the next. Every one of us must think more of himself for paying as well he can for what he enjoys. In order not to feel cheap it becomes all of us to be glad to do our part in money or service. What is good for us as individuals is good for the whole family. I am glad, and think we all are, that our family is pretty well united in plans to make the world better, thus to feel and to show that we have not only a good excuse for living, but a real justification for existence.

Our plan is to make every one of our communities a good place in which to live; to stimulate and exert a Christian influence not only among ourselves but

upon our neighbors; and, as a means to this end, to support our churches in all their means of grace; to have as good pastors as we can and not cause them to feel cheap by paying them as little as possible; to encourage and strengthen them in their work; to attend Sabbath services and take an interest in the Sabbath school and the prayer meeting; to help as much as we can in all plans for church and community betterment.

And then we have plans for the extension of the kingdom of heaven upon earth, both in our own country and, so far as we are able, abroad. To be sure, this broadcasting work costs money and service. It is a part of the price we may pay for the many blessings we enjoy while living in this good world God has given us—and so come to feel that we have a right to be here.

In order that this work of the extension of the kingdom may be well done, we have at Conference instituted a division of labor and chosen the best men we could to constitute various boards to manage each department of work. I think we may all agree that we are very fortunate in the personnel of these groups of men, their devotion, their unselfishness, their faithfulness, their efficiency, their faith and hope. They are men of vision. As they look over the field before them they see understandingly where good service may be done—should be done—could be done—if we Smiths who choose them to do the work will but support them in their plans. They gladly spend time and energy to do their part. What remains is for us to do ours.

Our branch of the Smith family may well rejoice that we belong to a denomination, though small, that has plans for service that justify our existence. It hardly becomes us to manifest a bargain-counter spirit, but a satisfaction to serve in such way as that we may have life, and have it abundantly. It is well for us to come gladly to the help of the faithful, loyal members of our denominational boards, and thus gladden their hearts. They richly deserve it and the cause deserves it.

And now, my dear Smiths—nephews and nieces, uncles and aunts and cousins

—let as many of us as are minded to do so, those of us who are neither preachers nor missionaries, those who are working for ourselves, and who have something for which to be thankful, make as generous a Thanksgiving offering as we can that those who do preach and who are giving their lives to missionary service, may go on with their work. Why may not every one of us thus help encourage our workers and make them glad? Let this offering be as much as we can reasonably give for so worthy a purpose, and I am sure we shall be blessed in the deed. I suggest that we send our offering to our earnest and faithful Dr. Gardner, to be put by him where it will do the most good.

UNCLE OLIVER.

CRITICIZED AGAIN

An esteemed correspondent, who is also intensely critical, has, in a good-natured way, taken me to task for placing the Amorites and the Canaanites in the general division of the race called Semitic.

If the question raised were one of religious truth or error, of moral right or wrong, I should consider it my duty, as well as privilege, to form with all available helps, the most satisfactory judgment possible as to truth and certainty. But I have neither the inclination nor the time to investigate, very far, questions of historical detail pertaining to a far distant past. I am quite willing, therefore, to accept, as reasonably safe and sure, conclusions that have been reached and that have been set forth by such authorities as are indicated below.

It may also be added that their points of view have been such as ethnology, language and geography, as well as history.

History of the Hebrew Commonwealth	Bailey and Kent
The Hastings Dictionary of the Bible	
The Hastings Dictionary of Religion and Ethics	
Hebrew and Babylonian Traditions	M. Jastrow
Peake's Commentary on the Bible	A. S. Peake
Old Testament History	I. J. Peritz
The Religion of the Hebrews	J. P. Peters
Bible and Spade	J. P. Peters
History of the Hebrews	F. K. Sanders
Old Testament History	H. P. Smith
Cutlines of History	H. G. Wells

Alfred, N. Y.

A. E. MAIN.

NEW YORK, THE STUPENDOUS

Do you know that the number of people living in New York City is greater than the combined population of the six New England States? Do you know that within a distance of twenty miles there are 12,000,000 people or one-tenth the population of the United States? The port of New York is the greatest in the world and handles the most valuable tonnage. New York has two universities and ten colleges having 50,000 students. The public schools have over a million pupils. The Department of Commerce shows striking changes in the proportions of the foreign people in our city. The total figures credited to "foreign white stock" in 1920 are 4,294,629, out of a total population of 5,620,000. The distribution of this total among the leading mother tongues is: Hebrew and Yiddish, 946,000; English and Celtic, 897,000; Italian, 803,000; German, 690,000; Russian, 221,000, and Polish, 161,000. The other fourteen per cent of users of foreign tongues speak more than thirty different languages, some of these colonies being large enough to make respectable cities. There are 60,000 Swedes and 40,000 Norwegians, 32,000 Spaniards, 26,000 Roumanians, 25,000 Greeks and 76,000 Magyars. The white foreign population of New York is greater than the combined population of Chicago, Detroit and Boston. We are distributing the Bible in 53 languages among these millions of people.

There is one street, Jones Street, that is 445 feet long, and in a short walk of 120 steps you will pass buildings that house 1,072 people, including 522 children, representing ten nationalities. You will hear these people speaking Italian, Russian, Polish, Greek, West Indian, Austrian, French, Spanish, Irish and English, and we are able to give to all the Bible so that each may have it in his own tongue. —*New York Bible Society.*

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead! 1 Peter 1:3.

Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. —1 John 3:2.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.,
Contributing Editor

THE FUNDAMENTAL TASK

(Concluded)

4. The college has before it a different purpose from the state university. It seeks not merely to prepare the youth for citizenship of the state and to train him to make a living, but its end is to fashion a full rounded personality and to train men and women so that they may fulfill the purposes of God in their lives. Primarily it holds before its students the most unselfish ends and offers the highest and holiest motives. President Wilson asserted: "Education has always yielded its best fruits when associated with religion." The term "Christian Education" is really tautological. Faith in a supreme being is the only safe organizing factor of man's intelligence—without this man must ever go far afield. The church and the Christian college should speak in no uncertain terms along this line. It is true today as in the time of the patriarch Job, "The fear of the Lord, that is wisdom, and to depart from evil is understanding."

5. The Christian college is essential for the conservation and development of the leaders of breadth and vision. It used to be stated that the college was the manufactory which produced the ministers and missionaries. Later investigations revealed the fact that the vast majority of candidates for the ministry and mission service decided on their life's work before they entered college. This, however, does not lessen the importance of the college. Here many do decide to enter the unselfish vocations. It conserves and intensifies the purposes already formed and gives the broad, liberal foundation for future professional training. The small number enrolled in cultural courses at the large universities, the vast crowds that are in the specialized schools and the noise of the ponderous machinery, all largely discount the things that loom large at the church

college, and intensify materialism. Here many are led to give up their purpose of unselfish service, and few find the kind of preparation most needed. The church can never turn over to any outside agency the training of its own leadership. It must provide for this or become a fading and dwindling force in the world.

6. The college has a large place in the leadership of the host of education. It has not been slow in its methods and in its content of education. It has gone far beyond other educational institutions in providing a leadership of breadth and depth. A most interesting chapter of educational history would be the tracing of the influences of college trained men on the organization and developments of the state systems and institutions of learning.

Dr. Cyrus Northrop, while president emeritus of the University of Minnesota, said: "Now is the time for the church to equip and endow its colleges, not alone that they may do their good work but that they may hold the state institutions within reasonable bounds of faith and practice." What this influence has meant no one knows.

The diversity of the elements of education is a glory and strength to our nation. Only twice in the world's history has a monopoly of education been sought and achieved. In the early ages the church secured a monopoly. The clergy became haughty, they denied education to the masses, and the long night of the Dark Ages ensued. At a later period the Prussian State decided to take all of education into its hand. From the kindergarten to the highest university the power and ideals of the state were dominant. The results of this throughout the long, cruel World War have been felt by every individual in every land of the world.

7. Both the church and the world need to appreciate the supreme task of the hour. It is to develop a moral conscience in the people of our own land and of the world. The lack of this is apparent on every hand. In the space of three weeks the papers of the United States contained extracts from articles or addresses of the Vice-President of the United States, the Attorney General and the Chief Justice of the Supreme Court

of our nation in which each called attention to the alarming and increasing lack of respect for law in our land. How can this be remedied? I shall never forget the exclamation of one who had given his life to the effort to discover means that could be used in public schools to elevate the moral life of the boys and girls of America, when he said:

"Oh, why does not the church do more along this line! How simple is your task when you have religion back of it." Yes, there is the only solution. Moses, greatest educator save One the world has ever seen, said, as he pled with parents and teachers, "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." This alone provides the true basis of morality.

The church college, unhampered in its opportunity to teach religion, has in its hand the greatest factor for the solution of this grave problem. Dr. Hadley, while president of Yale, said: "I do not believe you are going to make the right kind of citizen by a godless education, and then adding in religion afterward. The idea is wrong. Education and religion must go hand in hand."

Knowing and doing are conditioned by being, and at all times the intellectual basis and the social outlook will be determined by the spiritual perception and life.

8. The college is of supreme value to the home, the church, the school and to the nation and the world. It is no accident that the "small college" has given to all the trades, industries and professions the outstanding leaders—far out of proportion to its small number of graduates. The content of its educational program is broad, its motive is the highest and strongest, its method is sound and sure.

It seeks to lay foundations for high thinking, broad outlook, thorough comprehension of principles and true appreciation of the value and purpose of life. It has for its curricula God's work and also God's Word.

It endeavors to arouse in each pupil the truest idealism which is exemplified in the life and teaching of Jesus Christ.

"The denominational college," says Dr.

W. O. Thompson, "supported by the church may become the best expression of religious freedom in teaching that the generation knows. My conviction is that the church will be not only traitor to its own interests, but also recreant to its duty to the state if it shall relinquish its emphasis upon the religious fundamentals. There are elements entering into our education which the church owes society to supply."

Some time ago Edward O. Sisson called attention to one serious trouble with America: "Increased demand upon character and diminished care for the cultivation of character." This is a clear call to the Christian college.

Bradstreet's Mercantile Agency sounded out another call when in recounting a larger number of business failures called attention to the fact that eighty per cent of these failures in the United States and Canada were due to the lack of moral fitness.

In the past education was described in terms of the three R's. Today true education is being thought of in terms of the three H's—the head, the hand, the heart. In a pre-eminent way the Christian college is leading the world into this clearer comprehension of the real task of the educator.

9. Volumes might be written in describing the glories of the colleges in the past. This, however, does not justify an inferior work in the present. It is, therefore, wise strategy for the church to appreciate its responsibility and opportunity and to lay greater stress upon this important work. Leaders in secular education are feeling the inadequacy of their work. Many of them do not understand their difficulty. They should be enlightened. Others appreciate their need and are looking to the church for guidance. It should be the work of the Church Boards of Education to concentrate more of time and energy upon the development of the Christian element in education. This can best be accomplished by so developing its own work that the colleges of the constituent boards shall be shining examples to other constituents. It should be so conversant with all the matters that pertain to the study of the Bible and religion that it shall become the recognized leader of all

the educational forces of our land along these lines.

The church college need offer no apology for the character of its work. It is justified by its fruits—educational as well as spiritual and social. Its equipment per student in its limited field is equal to the larger universities. Its number of professors in proportion to the student body gives it a distinct advantage.

There should be no lessening of the ties that bind the schools and colleges to the church. These institutions are of the essence of the church's life and work. Dr. James A. Macdonald, editor of the "Toronto Globe," says: "In the world conflict of ideas the college class rooms are our strategic heights. Hold them today and the hinterlands of the Vimy Ridge of Truth shall be yours tomorrow."

In making a large gift to the work of the Methodist Church, J. B. Duke wrote: "Other institutions change, the church abides. The good that I do in the future I intend to do through the church."—*Rev. Henry H. Sweets.*

STOP, READ, AND THINK

Every child delinquent in body, education or character is a charge upon the community itself.—*Herbert Hoover.*

All that we have not at our birth and that we stand in need of at the years of maturity is the gift of education.—*Rousseau.*

The major educational problem of the day is not teaching quantities of isolated facts but in calculating a knowledge how to think, and so to be able to realize responsibilities as citizens.—*Dr. Charles Aubrey Eaton.*

Some boys have got an education without going to school; many boys have gone to school without getting an education; but the best way for most boys to get an education is to go to school.—*Lyman Abbott.*

Paeans have been sung and poems written lauding the little country schoolhouse, but the farmer who lives next to it, and sees the most of it, moves to the

city so that his children may go to the city school.—*Arthur M. Hyde, Governor of Missouri.*

Unless we can solve the rural school problems within the next ten years and give the boys and girls of the farm a square deal in education we had about as well turn our food producing resources of America over to a peasantry content to live without educational facilities, culture and refinement.—*Dr. Augustine O. Thomas.*

CHRISTIAN WORK AS A VOCATION

By Various Writers
The MacMillan Co., \$1.00

The aim of this book is to present the nature, claims and opportunities of Christian work as a vocation. Henry H. Tweedy, professor of practical theology in Yale, writes on "The Ministry"; Harlan P. Beach, professor emeritus of theory and practice of missions in Yale, writes on the "Foreign Missionary's Calling"; Judson Jackson McKim, lecturer on association administration in Yale and general secretary to the New Haven Y. M. C. A., writes the section on the Young Men's Christian Association work. The work is well done; it is timely, and will prove a help to many young men in deciding what to do with their lives. It is a good book to put into the hands of high school and college students, and certainly should be in every school and Bible school library. Pastors would do well to use it as a basis for three addresses to young people.

CO-OPERATION OF CHURCHES

"The children of this world are wiser in their generation than the children of light", in other words the business men of the world are wiser than the Christian churches. Below are some of the reasons why.

It is very apparent that competition in the business world is being superceded by co-operation; that business concerns are uniting their forces. All great enterprises find it to their advantage to thus co-operate. They proceed on the principle that in unity there is strength and greater efficiency, and therefore greater material profit. Whether it promotes the best interests of the people at large is another question. It is claimed,

for instance, that the Standard Oil Company, one of the greatest monopolies in the world, can give us better and cheaper oil than we could obtain in any other way. Whether this is so, or not, there is no doubt that they could furnish oil at a much less price than we are now paying, and at the same time make a handsome profit.

The success of these great corporations furnishes an example of what might be achieved in the religious world. It might be to the advantage of the Christian denominations to borrow a leaf from the book of the great captains of industry and adopt their policy of co-operation. In the propagation of the fundamental truths of Christianity, here is no valid reason why the Protestant churches should not unite. The inefficiency of Protestantism consists in its manifold divisions; each organization working for its own separate interests instead of uniting for the common good. The secret of the success of Roman Catholicism lies in the fact that it marches forward under the banner of *one* leader with *one* purpose, namely, the final triumph of Catholicism. Protestants profess to have *one* leader, Jesus Christ. Why then should it be divided into so many sects? Christ instructed his disciples to be *one* not that they should think alike on theological subjects, or submit to *one* creed, but *one* in love to God and their fellow-men.

The *Westerly Sun* publishes each week a list of churches in Westerly who hold services each week, ten churches in all, four of them Baptist churches. It seems ridiculous, not to say unchristian, for so many churches to exist in one community no larger than Westerly; yet there is not a city or town of any considerable size in the United States, that is not doing the same thing, trying to sustain from four to five and sometimes more houses of worship with pastors for same. Each denomination with the Bible in their hands, with a professedly qualified clergy at their head to interpret what it teaches, arrive at very different conclusions, as to what it teaches, on various matters; and the large majority accepting their version without much thought and investigation, conclude it makes very little difference which church they unite with, as long as they are all aiming towards the same goal. They all admit that on the fundamentals of Christianity they are agreed. Why

then can not they work together for the common cause, the evangelization of the world, and let their differences on other points be laid aside, as secondary; not necessarily to be abandoned, but allowing each to act in these matters as their consciences dictate. It is manifest that the churches are awakening to the fact that they are suffering great loss of power and influence in being thus divided, both in a material and spiritual point of view. From simply an economic standpoint much of their effort is wasted by employing five or six ministers in a community—when two or more could cover the ground. There are too many mediocre preachers; the times demand men endowed with superior ability and spiritual power.

The same difficulties that stand in the way of success among town and city churches apply equally to country churches, although of a different character. Country churches are widely separated and hence can not work together so effectually. Professor Clawson in his essay published in the *RECORDER* of October 9, points out some of the difficulties in sustaining country churches, showing the great depletion and dying process that is going on; that in many instances their ministers are uneducated and inefficient. Another great drawback he cites is the ever increasing stream of migration to the cities, taking away from the country churches their best leaders thereby suffering a loss both socially and economically. He mentions other causes that tend to destroy the country churches. There are equally as hurtful causes that operate against the town and city churches. The great tide of worldliness and pleasure seeking that distract and lead its members away from the church and its obligations, is on the increase. Love to God and their fellow-men is swallowed up in supreme selfishness and love of gain. Nothing short of a return to the teachings of Jesus Christ in their simplicity and heart-searching character with a united church, with the welfare of mankind as the supreme incentive, can save the church from destruction and ultimate defeat. G.

If you would know your loyalty to Christ, then measure your service to man, for the extent of your service to man is the measure of your loyalty to Christ.—*Western Recorder*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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Contributing Editor

GAINS OF FIDELITY.

PROF. JOHN N. DALAND

Christian Endeavor Topic for Sabbath Day,
December 16, 1922

DAILY READINGS

Sunday—Faithful in little things (Luke 16: 10-12)
Monday—Fidelity rewarded (Luke 19: 11-28)
Tuesday—The faithful prosper (1 Chron. 22: 6-13)
Wednesday—Integrity a gain (Dan. 1: 8-21)
Thursday—God's approval (Heb. 11: 5)
Friday—Approval of men (Rom. 14: 13-19)
Sabbath Day—Topic, The glorious gains of fidelity. (Rev. 2: 1-10)

THE GLORIOUS GAINS OF FIDELITY

What a lesson this is! What noble, uplifting and prophetic words! Commendation, full and strong, for past fidelity, exhortation to ever be faithful, and the earned reward for persistence in the path of steadfastness. "I know thy works and thy toil and patience." Do we occasionally have the feeling that our efforts to do good and our labor in the cause of righteousness are thrown away? Not so; for every effort to better human conditions, every stroke on the side of righteousness and against evil brings the kingdom a little nearer. Every dollar unselfishly devoted now to the Near East Emergency Fund is a sign of our fidelity, and may help to rescue for future Christian service some Armenian or Greek of unique talent and deep enthusiasm.

May we not faint or grow lax in our faithful service. May we labor on steadily and intelligently, so that we shall have a right to take to ourselves the message of these glorious words: "Thou hast patience and didst bear for my name's sake and hast not grown weary."

"Fear not the things that thou art about to suffer." What an exhortation do these ten words contain! Here is the recognition that we must suffer and the realization that we can rise above it. It is not calamity, but cowardice that corrupts the soul.

We need some confidence that we can touch the tasks before us. This confidence will bring us joy in our work, and "joy is

the prime tonic of life". What can better inspire confidence than the promise of the reward which is to be the fulfilment of our fidelity? "Be thou faithful unto death and I will give thee the crown of life."

FAITH

(A story presented on the Young People's program at Conference by Mrs. Clara Lewis Beebe.)

Outside the Cass Apartments, in a western metropolis, the sleet dripped dismally from a leaden, smoky sky. Inside, on the fifth floor, a cheery wood fire brightened a cosy room with its salmon and crimson and golden lights. A short-haired golden girl bent over the writing desk; at times she chewed her pen reflectively. A bell rang loudly in the hall four flights below. Then a Western Union boy slouched up the stairs and pushed a yellow envelope under the door of Faith Bodine's library den. In mingled surprise and terror, Faith snatched up the envelope, tore off the end, and scanned the contents:

COME HOME ON NEXT TRAIN. MOTHER SERIOUSLY ILL.
BRUCE.

Faith threw down the message with a wry face.

"Oh, such awful luck! Why did mother have to go and get sick just when Fred and I were going to be married? But I suppose I'll have to go."

And she began to pack her suitcase.

The midnight train when it pulled out of the LaSalle Street station, bore a sulky, discontented girl. Her temper did not improve throughout the tedium of the all-night ride, so she was in no agreeable mood as she arrived at the "little one-horse station" in a town of the Alleghenies. Her brother Bruce met her with the family "Henry", which to the girl beside him seemed to rattle worse than ever. Only once during the drive was the dismal silence broken.

"What seems to be the matter with mother?"

"One of her old spells, only much worse."

The rattley old car banged to a standstill in front of a shabby two-story house on the edge of the town. But it was not the only car there. Faith recognized its predecessor as the weather beaten vehicle of old Dr. Latham, the genial alleviator of all her childhood ills. The self-confident girl lost a little of her cocky assurance, as

she opened the door and ascended to her mother's room, through the strangely quiet house. She tapped at the door. No one answered, so she pushed it open. She would have exclaimed in surprise had not a strange young woman in nurse's uniform, laid her finger upon her lips and then motioned for Faith to come in and close the door. Beside the bed sat the grizzled old doctor, his finger on the pulse of a gray little woman who stared ahead with unseeing eyes. Faith turned from the scene before her and sought the figure of her father. Yes, that was he, huddled in a chair at the foot of the bed. Faith came nearer to him; placed her hand on his shoulder. Her father looked up, startled.

"Why, Faith-girl, you here? Didn't 'spect you'd get here in time," he whispered.

Then he relapsed into despondent silence.

Suddenly the recumbent body stiffened; the hands stretched out imploringly.

"Faith, my little Faith, why don't you come home again t' sing t' me, like you used to do?"

Faith turned from the sound of her mother's voice, fled down the stairs and flung herself in a torrent of tears on the sitting room lounge. Presently the old doctor came down the stairs. Bending over the girl, he asked:

"Why didn't you sing for your mother? It would have done no harm, and it might have done good."

Faith raised a tear-stained face to him.

"What good would my singing do her? I'm not her Faith, my name ought to be Unfaith."

And she buried her face in the pillow.

The doctor went slowly up the stairs. There was no sound in the whole house save the endless "tick, tick," of the Grandfather's clock and the measured sobs of Faith. Came a tiny "tap, tap", on the stairs, a hobbling step across the room, a voice in Faith's ear.

"Faith, Faith, Cousin Faith, I've prayed so hard to dear Jesus for you to come home so you'd sing for Aunt Sara, and make her well. And now you've come and won't sing!"

The tiny voice ended in sobs. But the girl only wept on. Then the tiny crippled boy dropped to his knees beside her and opened his poor little heart to One who had never failed him.

"Dear Jesus, make Cousin Faith want

to sing for Aunt Sara. 'Cause Aunt Sara's so sick and maybe won't get well. Please, dear Jesus. For Jesus' sake, Amen."

As the little cripple rose from his knees, the girl, with a new air, rose from the couch. The strange pair went up the stairs together, pushed open the door of the sick room, and stood, side by side, by the bed. Without a word or sign, Faith began to sing. Familiar hymn after familiar hymn flowed from her lips in jewelled song. At last she paused from sheer exhaustion. The doctor beckoned to her.

"See," he said, "your mother is asleep. The delirium is over. She will get well."

Then the girl who had called herself Unfaith knelt by her mother's bedside, and tears, not of bitter rebellion, but of blessed repentance, poured from her eyes.

C. E. NEWS NOTES

A NEW INTERMEDIATE C. E. SOCIETY

An Intermediate Christian Endeavor society has been organized at Hopkinton, R. I. It has ten members. Mrs. Paul S. Burdick is the superintendent.

A LETTER FROM THE PAWCATUCK SOCIETY DEAR FELLOW ENDEAVORERS:

Do you sometimes find it difficult to obtain the desired attendance at your socials? We have tried the following plan and found it successful.

Not long ago we arranged for a straw ride. A team of horses was obtained with a spacious wagon filled with a deep layer of straw. With these provisions, the members of our society started out in good old-fashioned style for a two-hour ride filled with merry songs and laughter.

Arriving at our destination, the Waite farm, where the Ashaway society had already met, we found ourselves eager for the picnic supper which we had brought. After every morsel had been devoured, the two societies seated themselves for a hearty social time. At the close of this gathering a short devotional service was held.

While the evening had given us all a new zest for C. E. work, it had also helped both societies to win more points toward the banner we are striving for, since it had been a standard social.

The ride home added the finishing touch to the event.

It is sincerely hoped that this and following socials will tend to bring in the less interested of the society, to bind together the young people with closer bonds of friendship, and to renew the fire of zeal for our blessed Master's work.

Yours very truly,

BETTY J. WHITFORD.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 12, 1922, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Roy E. Titsworth, Harold R. Crandall, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

The Supervisory Committee reported that the appraisal of the printing plant had been made, but the complete report has not yet been received. The committee also requested authority to secure the services of an accountant and auditor, to systematize the books, and audit the same; revise the cost system; render and elucidate monthly trial balances and loss and gain statements, at an expense of \$500.00 for a period of one year.

By vote the request was granted.

The Committee on Distribution of Literature presented a summarized report of literature sent out from July 7 to November 12, showing 4,686 tracts or 62,168 pages distributed; 226 books sent out to pastors and libraries, and 224 periodicals and pamphlets.

The Committee on Italian Mission reported that it does not deem it wise to continue the work at New Era, N. J.

As the property is vacant and exposed,

it was voted that Jesse G. Burdick be authorized to protect the building as in his judgment may seem wise, at the expense of the Board.

The Committee on assisting Director Bond to locate here, stated that he had purchased the property at 207 West Sixth Street, and will probably take title to and occupy the premises this week.

The committee also reported that arrangements had been made with the Supervisory Committee for the employment of Mrs. William Seward six half days per week, and by vote the balance of her time for a period, will be employed by the Board, in arranging the literature accumulated by the Committee on Denominational Files.

The Committee on the Calendar for 1923, reported the material in hand for the Calendar, and that it will be forthcoming at an early date.

Correspondence was received from Rev. T. L. M. Spencer.

The following report was received:

To the American Sabbath Tract Society.

GENTLEMEN.—The following is a summarized report of the Vacation Religious Day Schools for the summer of 1922, gathered from the excellent reports sent by the supervisors of the schools to the American Sabbath Tract Society. These reports are on the Vacation Religious Day School work supervised by the Sabbath School Board and financed by the American Sabbath Tract Society.

The churches where schools were held met the local expenses connected with the schools; provided the teachers, except the supervisors; and entertained the supervisors during the time the schools were held.

Ten different schools were held under the direction of six supervisors, as follows, Miss Mary Lou Ogden, Salem, W. Va., supervised schools at Milton, Wis., Battle Creek, Mich., and Farina, Ill. She worked nine weeks, donating her salary for six weeks.

(1) The school at Milton was made up of pupils from Milton Junction and Milton. Seven teachers assisted the supervisor. Seventy-seven pupils were enrolled, with an average attendance of sixty-one. A Demonstration service was held in a union service of the two churches in the Milton church on a Sabbath morning, the house being packed with interested listeners.

(2) At Battle Creek three teachers assisted. Thirty-six pupils were enrolled, with an average attendance of twenty-eight. A Demonstration service was held on Sabbath morning.

(3) Three teachers assisted at Farina. Forty-three pupils were enrolled, with an average attendance of thirty-three. Demonstration services were held at the Sabbath school hour on a Sabbath day.

Miss Zea Zinn, Farina, Ill., supervised schools at Welton, Iowa, and North Loup, Neb. She

taught six and one-half weeks, giving her salary.

(4) At Welton three teachers assisted. Thirty-six pupils were enrolled, with an average attendance of thirty-two.

(5) At North Loup five teachers and three assistant teachers aided Miss Zinn. Ninety-nine pupils were enrolled, with an average of eighty.

I believe that Demonstration meetings were held in each of these schools.

Miss May Dixon supervised a school at Salem, W. Va., for three weeks, giving her salary.

(6) Three teachers assisted. Forty-two pupils were enrolled, with an average attendance of thirty-six. A Demonstration program was given on Sunday night.

Miss Leta Lanphere, Milton, Wis., supervised the school at Nortonville, Kan., for three weeks, giving her salary.

(7) Three teachers assisted. Forty-eight pupils were enrolled, seventeen of whom were present every day. A Demonstration service was held on Sabbath day at the hour of morning worship.

Miss Ruth L. Phillips, Alfred, N. Y., supervised the school at Westerly, R. I., for three weeks.

(8) Four teachers assisted the supervisor. Twenty-eight pupils were enrolled, with an average attendance of twenty. Demonstration services were held during the Sabbath school hour on a Sabbath day.

Miss Marjorie Burdick, New Market, N. J., supervised schools at Shiloh, N. J., and Nile, N. Y., for six weeks and four days, giving her salary.

(9) Three teachers assisted in the school at Shiloh. Fifty-three scholars were enrolled, with an average attendance of forty-eight. Demonstration services were on a week-day evening.

(10) At Nile three teachers assisted. Twenty-five enrolled, with an average attendance of twenty-three. Demonstration exercises were given on a week-day evening.

TEACHERS ASSISTING

At Milton: Miss Rachel Coon, Mrs. Leland Shaw, Mrs. E. M. Holston, Mrs. L. A. Babcock, Mrs. E. D. Van Horn, Mrs. Emma Lanphere, Miss Helen Jordan.

At Battle Creek: Mrs. Frances Ferrill Babcock, Miss Beulah Lewis, Miss Elma Mills.

At Farina: Mrs. Arlouine Seager, Miss Lena Wells, and Miss Laura Bond.

At Welton: Miss Iris Arrington, Mrs. Claude Hill, Miss Mae Mudge; Substitute teacher, Miss Esther Ling.

At North Loup: Miss Gladys Hutchins, Miss Marcia Rood, Miss Alta Van Horn, Miss Elsie Van Horn, Miss Alice Johnson. Assistants, Miss Eunice Rood, Miss Deha Davis, Miss Hazel Crandall, substitute for Class 4.

At Salem: Miss Alberta Davis, Miss Hallie Van Horn, Miss Kathryn Shaw.

At Nortonville: Pastor H. L. Cottrell, Miss Scouten, and Miss Marie Cosby.

At Westerly: Miss Elizabeth Hiscox, Miss Marjorie Barber, Miss Estelle Stillman, Miss Marabelle Palmer, assistant.

At Shiloh: Miss Emily Bonham, Miss Bessie Davis, Mrs. E. E. Sutton.

At Nile: Mrs. Lena Monroe Finch, Miss Arvida Voorhees, Pastor John F. Randolph.

This totals thirty-six teachers, five assistant teachers, and six supervising teachers. Total forty-seven.

Thirty-one weeks of school were held.

Four hundred and eighty-seven pupils were enrolled, with an average attendance of nearly four hundred.

The expense to the Tract Society was \$90.00 for salaries, and about \$270.04 for expenses,—a total of \$360.04.

The following are taken from the reports of the supervisors.

Milton: "Taken as a whole, the general interest of the community and church even seemed to exceed that of last year, and the interest of the children was manifestly better than a year ago. It is very encouraging to have the parents and friends of the school regard it as a necessary part of the child's education and express the intent to maintain it as a regular part of the Sabbath school work."... "Without a doubt, the success of the school was largely due to the very efficient group of teachers that led the classes."

Battle Creek: "The work of the local teachers was satisfactory and the results were withal up to the standard of the work desired."... "The children were from first day churches and from homes where there was no church affiliation whatever. We also had some from Seventh Day Adventist homes."

Farina: "The work of the teachers was in every case very satisfactory, and the splendid interest shown in their work spoke well for them as teachers in this kind of work."... "Throughout the entire session the children showed a high degree of interest in the school, and the attendance was very good."

Welton and North Loup: "High and sustained enthusiasm on the part of the pupils was manifest in both schools. I believe that the principal reasons for the success of the schools were the earnest and willing co-operation on the part of local church committees, well-planned courses of study making use of excellent texts, and the efficient work of faithful and, in most cases, experienced teachers. I am grateful for having had the privilege of associating with the people of these two churches and of participating in such worth-while work."

Salem: "The children had a missionary box in which they put their tithes. Two dollars and fifty three cents was realized in this way."

Nortonville: "The people at Nortonville are very much interested in the work. Last year we had a few children from first day homes and this year there were about twice as many."

Westerly: "The assembly or worship period was usually in charge of the supervisor who endeavored to carry out a unified program of worship. Stories, pictures, talks by different ones were features of these services. Twice the pastor gave splendid talks on "Why We Keep the Sabbath."... "The final program which was given Sabbath morning at the time of the Sabbath school hour, was aimed first, to unite the Vacation School and all others present in a service of worship; second, to let the parents and other people of the church and community know the

work we were trying to do; and third, to impress the need for more religious education."

At Shiloh several children besides the regular pupils attended when they could.

At Nile several Sunday children attended, and as the school was in session six days in the week, the play and study periods were omitted on Sunday to accommodate those children who wished to go to Sunday school.

Respectfully submitted,

WILLARD D. BURDICK,
Corresponding Secretary.

Dunellen, N. J.,
Nov. 12, 1922.

Report received and ordered published in the SABBATH RECORDER.

The President stated that the usual Directory of the Board had been prepared by him, and copies sent to the members of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

OUR TREATY NAVY

HON. GEORGE POTTER DARROW, A. B.

(The Doctor's Oration delivered at Alfred University Commencement, June, 1922.)

It is a privilege and an honor I greatly appreciate to be permitted to be here today to answer the muster call of my Alma Mater. Forty-two years have passed in review since the class of '80 went forth to fight life's battles, armed with four years of preparedness. No Croix de Guerre was pinned on our breast, indicative of physical valor, but a peaceful diploma was the visible evidence of the careful training and splendid equipment given us by dear old Alfred. Have we sailed true to the chart which you gave us? The question is more for reflection than answer. Forty-two years is a mere tick of the watch in the progress of time, but a very considerable portion of the time we are allowed for labor, and they have been eventful years, filled with opportunity and great responsibility.

When I accepted your invitation I became much concerned about a title for my address. My mind went back to the time when I stood where the graduating class stands today; then, I found an old musty manuscript entitled, "Shipping", with the figures '80 at the top of the title page and I thought of the old saying, "Cobbler, stick

to your last," and came to the conclusion if "Shipping" was the title of my college swan song "Our Treaty Navy" would be a fitting sequel on this occasion. I recognized at the outset that it was difficult, if not impossible, to tell the story as it should be told in the time allotted me, but a brief review of what has been done may be helpful in appraising the possibilities of the future.

Tradition says that the idea of a canoe was first suggested by a split reed floating on the waters of a lake. From the growth of this idea have come the navies of the world.

There has never been a time since Cain slew Abel when men have not been compelled to devote a considerable part of their energies to self-defense, but self-defense has grown to include good name or reputation, the defense of the high ideals incorporated into governments by advancing civilization. Until human nature changes or nations cease to be mighty aggregations of individuals with all the faults and shortcomings, and all the vices as well as all the virtues, simply multiplied and accentuated in the national life; until great cities like New York and Philadelphia can save their millions and tens of millions annually for police protection, and our two adjoining great States can dismiss their National Guards and State Constabularies, then and not until then can the United States afford to scrap its Navy.

History conclusively proves that since the famous Battle of Actium, between Octavius on one side and Antony and Cleopatra on the other, where 200,000 men fought in galleys, the rise and fall of nations has been chiefly dependent upon their command of the sea; a fact often forgotten by nations, and even our own country has passed through some bitter experience.

The Revolutionary War, although from the very nature of things a military rather than a naval war, saw the birth of the American Navy. As the Continental Army seemed to spring up out of the soil, the Navy seemed to spring up out of the sea. Yankee ingenuity and far-sightedness soon realized the necessity of breaking up British shipments of ammunition and supplies, and in May, 1775, our first fighting ship, a lumber sloop manned with Maine woodsmen, armed for the most part with pitchforks

and axes, captured an armed British schooner. Following the success of this venture our coast was swarmed with Yankee privateers and the equipment captured from these prizes of war was used to good advantage by Washington and his Continental Army. On November 1, 1775, Congress made its first appropriation for naval armament, \$100,000. The first ships bought and fitted out were the twenty-four-gun frigates, the *Alfred* and the *Columbus*, and the brigs *Andrea Doria* and the *Cabot*, which were supplied with powder and muskets borrowed from the Pennsylvania Committee of Safety. On December 22, 1775, Congress organized the first "American Fleet" with Esek Hopkins as commander-in-chief.

The brilliant achievements of the American sailor in the war of our national independence form inspiring chapters in the history of our country. Who is not inspired by the story of John Paul Jones when with the *Bon Homme Richard* he attacked the English ship *Serapis*, and at the time when the *Richard* was almost shot to pieces the English captain of the *Serapis* inquired: "The *Richard* ahoy! Have you struck your colors?" and the doughty Jones replied: "No; I have not yet begun to fight."

Who did not have a feeling of pride when he read of our naval achievements in the war with the Barbary powers:

How Truxton fought, how Somers fell,
How gallant Preble's daring host
Triumphed along the Moorish coast,
Forced the proud infidel to treat,
And brought the Crescent to their feet.

The naval victories in the War of 1812 gave us the freedom of the seas, and recorded such brilliant names in our history as Decatur, Perry, Lawrence, Hull and Porter. One of our historians in referring to the Navy of that period stated:

"The Republic of the United States owed a great deal to the excellent make and armament of its ships, but it owed still more to the men who were in them."

No history of the Civil War would be complete without reference to the daring sailor as well as the bravery of the soldier. Each co-operated with the other, inspired by the same devotion to a common cause, to preserve the Union of the North and South:

A union of lakes and a union of lands,
A union that time can never sever;
A union of hearts and a union of hands,
And the flag of our union forever.

I feel it is not necessary to refer to the accomplishments of our Navy in the Spanish-American or the World War, the details of which are so fresh in your minds, but will merely state that no Navy in the world's history ever gave a better accounting of itself or performed its duties with keener efficiency or in more thorough manner.

The warship of the past has vanished and another and stronger has taken its place. The wooden walls of the ships of our ancestors have been replaced by walls of steel; the swelling sail by the whirling screw; St. Elmo's fire by the searchlight; the seaman by the sea mechanic; and the reefer of the sail by the heaver of the coal: in short, from the little frigate *Alfred*, with its sides pierced to receive 16 6-pounders, on which John Paul Jones first shipped as a lieutenant and later became its commander, to the great floating fortress, the *West Virginia*, 624 feet long, 32,600 tons displacement, 21 knots speed developed by electricity transmitted to the turbines and carrying 16-inch guns.

In all its history our Navy has never caused a war, nor tempted any of its citizens to go to war. In our country Congress, backed by public opinion, declares war.

Nevertheless, there seems to be a general impression that money appropriated for the Navy is spent in time of peace in preparing to destroy life and property during the next war. As a matter of fact, much of the money appropriated for the Navy is spent in the interest of humanity. There is no organization which does so much in the interest of humanity, in the promotion of our commerce and in the protection of our citizens and our commerce abroad as the Navy. Shortly after we became an independent country and had wrecked our Navy, the pirates of the Barbary Coast seized the wheat we had been shipping into the Mediterranean markets. Congress, to protect our trade, was, therefore, forced to make an appropriation to build fighting ships. So when the farmer in the great west asks why he should be taxed to build battleships, we can tell him that we built

our first man-of-war in 1794 in order that his wheat could be safely delivered to foreign markets.

We can well remember some fifteen years ago when President Roosevelt sent our fleet of battleships cruising around the world. They were peacefully steaming up the Red Sea when they heard of the dreadful earthquake in Sicily. The admiral immediately assembled doctors and took medical stores from all the sixteen battleships, and rushed them ahead from the Suez Canal to Sicily. The officers and sailors went short of regular rations because the big supply ship which was filled with fresh beef and vegetables was also rushed to Sicily to help bring comfort and succor to the stricken region. Later the crew of one of our battleships constructed wooden homes for these homeless people.

Much of the money appropriated by Congress for the Navy is spent administering civil government in our foreign possessions.

We have Naval governors in the Virgin Islands, Guam and in Samoa. In the Virgin Islands alone we spend over \$340,000 annually of the Navy's money. Over \$20,000 is especially set apart to treat the lepers of Guam.

In order to take care of our foreign interests, to insure the safe delivery of the products of our farms and factories, and to protect the lives of our nationals, we maintain a patrol of ships for nearly 2,000 miles up the Yangtze River, way into the heart of China at a cost of \$3,000,000 a year; and a similar patrol of gunboats all through the Caribbean Sea for an additional \$3,000,000 annually.

Admiral Bristol, our High Commissioner in Constantinople, has co-operated with other nations in finding homes and employment for over 100,000 Russian refugees who sought shelter there. It cost the Navy \$4,000,000 a year to perform this humanitarian duty.

No history of the Navy would be complete that did not include the Marine Corps. On November 10, 1775, Congress directed that two battalions of American Marines be organized, and it was upon this modest foundation that the efficient and democratic structure was built. These are the men who stopped the German hoards at Chateau Thierry and Belleau Wood.

The Marines have installed order in both

Haiti and Santo Domingo, and have made great progress in building good roads, improving sanitary conditions, building school-houses and improving the islands generally.

It does not seem to be generally appreciated that prior to the landing of the Marines in Haiti the president of that country, Guillaume Sam, had filled the jails with 163 political prisoners, and then shot all of them down in cold blood. The president in fear of his life for this horrible deed, sought refuge in a foreign embassy. The infuriated mob invaded the embassy, murdered the president, mutilated his body, and dragged the pieces through the streets. The Navy then (in July, 1915) landed men to restore order. This incident is merely mentioned to show the kind of a president and the kind of a mob that assailed him.

Some idealists with insufficient evidence and faulty premise are prone to consider these inhabitants a law-abiding and liberty-loving people. Can you imagine a George Washington or an Abraham Lincoln filling a jail with political prisoners, or prisoners of any kind, and ordering them murdered?

These few illustrations gathered from many will show that while no effort should be spared to enforce economies in government expenditures for our Naval Establishment, we are charged with a heavy responsibility. We are in a measure one of the great custodians of civilization. The American idea of the business of armed force is to maintain law and order, to prevent tyranny and injustice, to protect the helpless, the half civilized and the savage, to give moral ideas time to take root. If we are shorn of our strength by the opiate of foolish optimism the power for good will pass to others with more selfish motives.

At the close of the Great War, the leading nations of the world, although weary and exhausted by the titanic struggle, still dreamed and were actually competing for naval supremacy in the Seven Seas. Our own 1916 naval program, the greatest ever undertaken by any nation, was rapidly being pushed to completion. History proves that no relief in the burden of such naval competition can come by example. Conscious of this fact, President-Elect Harding in the closing weeks of 1920, before he had selected his Cabinet, began actively to develop his plan for a reduction of naval armament by international agreement. So successful

has he been that his name will go down in history as having accomplished one of the greatest world achievements.

No one who witnessed that tremendously important and dramatic scene, when on November 12, 1921, representatives of five of the Great Powers of the world met to discuss the all important questions relating to the reduction of armaments. It is true many doubted and questioned the outcome of that meeting and conference.

In the beautiful Continental Hall of the Daughters of the American Revolution were grouped the President of the United States, the American delegates, and the representatives of foreign powers, and an extremely interested audience composed of Justices of the Supreme Court, Cabinet members, Senators and Representatives.

The President never looked the part of Chief Executive more than when he rose and in measured tones, and in words that will be remembered as long as those uttered by Lincoln at Gettysburg, announcing the hopes and purposes of the Conference, he said:

"Speaking as the official sponsor for the invitation, I think I may say the call is not of the United States of America alone, it is rather the spoken word of a war-wearied world, struggling for restoration, hungering and thirsting for better relationship, of humanity crying for relief and craving assurances of lasting peace."

Following the applause that greeted the President's eloquent address, the Secretary of State arose and in ordinary conversational tone and simple language proceeded to outline the American plan.

So well guarded was the plan, even to the delegates themselves, that the most and best that those present expected was that the American plan would be set forth in the broadest and most general terms, leaving the concrete and definite propositions to be suggested and determined by the Conference.

In reaching an argument on the limitation of naval armament, the settlement of Far Eastern and Pacific questions were matters of prime importance.

Until recently the only cloud upon our international horizon was our inability to reach a complete agreement with Japan.

While the objective was Yap Island, yet the problem went very much farther. That was but an incident in the larger sphere.

All the Allied nations were involved in the question of war or peace in the Orient.

Our abiding friendship for China, which is quite historic, induced much concern about her future as a sovereign nation, unhindered by outside interference, that no country shall take advantage of her unhappy state to secure any special rights or privileges.

We also had our racial questions in Hawaii and the Philippines, together with a more or less sensitiveness growing out of state restrictions, such as those in California.

Our concern about Japan fortifying her mandated islands on our road to the Philippines, together with our friendly sympathy with Japan in her laudable ambition to expand, in case it was not done at the sacrifice of other sovereignties, such as China and Russia, all produced what has been denominated our Oriental problems.

When viewed in the light of Japan's War with China in 1894, with Russia in 1904, and her claims at the close of the World War, it was clear to the mind of the President that no agreement would be reached by the Conference on the Limitation of Armament without the settlement of these questions too.

Great as was the result of the Limitation of Armament, it is the general opinion that it fades in comparison with the results of the Far East and Pacific questions.

Shantung goes back to China, and one wrong of the Versailles Treaty was righted. Whereupon Great Britain turned back to China Weihwei. While the 21 points were not given up by Japan, the serious Group 5 was given up, which was an additional achievement not included in the agenda.

On December 10, 1921, in the fourth plenary session of the Conference, Mr. Hughes called the roll of the world and entered upon the record a unanimous vote on the most sensitive foreign questions effecting the sovereignty of China and the amity of nations.

The Arms Conference not only succeeded in the acceptance of our original proposals, but went further by limiting warfare, so the Far East and Pacific problems succeeded beyond the original purposes, succeeding in the adjustment of items not included in the agenda since they had been covered by treaties.

The Senate of the United States has ratified all of the Seven Treaties negotiated by the Washington Conference, including a declaration accompanying the Four Power treaty, which perhaps was the most important one of all, by which we have made the greatest sacrifice and the greatest renunciation ever made by a nation in the cause of peace.

Under the terms of the Treaty for Limitation of Armament we have agreed to scrap 28 battleships, 13 of which, now building, were to be the most powerful engines of war ever conceived by the mind of man.

We scrap property at a value estimated at \$400,000,000. We renounce for a generation to come the power to be the reigning mistress of the Seven Seas.

We of Congress, and you of the people, approve the sacrifice and the renunciation, because we have no sordid ends to serve, because we contemplate or apprehend no contest—content with what we have we seek nothing which is another's.

Competitive building against friendly nations with whom we desire only friendship and good-will is unnecessary, extravagant and ill-timed; when in its place we can substitute an agreement whereby our present proportion of relative strength may be maintained.

In arriving at the 5-5-3 ratio our delegates cut to the bone and went to the very limit in generosity. The sacrifices of other great powers were less than ours. Great Britain had no new ships to scrap; her 4 Super-Hoops had been authorized but not laid down.

There seems to be a general impression that the Treaty Navy consists of 18 battleships with little else, whereas it consists of 18 battleships and 5 plane carriers, including 2 of the 43,000 ton battle cruisers now building which may be converted into 33,000 ton airplane carriers of 34—7-10 knots speed, and in addition all the light cruisers, destroyers, mining ships and auxiliaries we choose to build.

While the Conference was unable either to abolish or limit submarines, it stated, with clarity and force, the existing rules of international law which condemned the abhorrent practices followed in the recent war in the use of submarines against merchant vessels and against the use of poison gases.

To return to our pre-war basis would be impossible, for at that time we had no aviation service, no mining service, or no submarine service worthy of mention.

It is most essential that in times of peace we should have all kinds of ships in commission and a personnel of sufficient strength for safety and to meet emergencies.

We should not seek total disarmament in the vain hope that it will prevent war, or assume that the Navy is only a destructive force, when as a matter of fact it is really a constructive arm of the government, and wherever the Navy goes it betters local conditions, establishes schools and improves public health. A fine example of such work is the accomplishment of the Navy in this direction in Panama, and in Cuba and Porto Rico following the Spanish War.

One lesson of the World War was that Germany's 80 per cent fleet, on which she had spent millions to make it as strong as the British, had to be withdrawn (excepting submarines) from the high seas. The great German merchant marine was forced to seek refuge in home ports or in the ports of neutral powers.

Then, there was China, a nation of 400,000,000 people; but China is a shining example of an impotent nation unable through the lack of an efficient navy to defend herself against foreign aggression. This helplessness of China and the fate of Germany's 80 per cent fleet had a distinct bearing on the reasons for calling the recent international conference in Washington. To estimate correctly the future value of these treaties, resolutions and formal declarations, they should be considered as a whole. Each one contributes its part in combination with the others toward the establishment of conditions in which peaceful security will take the place of competitive preparation for war,—to stop the race of competitive building of warships which was in process, and which was so distressingly like the competition that immediately preceded the War of 1914.

It may be premature to venture a prophecy on enduring results. It is not, however, too early to assess it as a part of a program of international comity without parallel in our history. In twelve short weeks we took lofty strides for world recognition as

(Continued on page 733)

CHILDREN'S PAGE

ARABETH AND KING COLE

RUTH MARION CARPENTER

"Bobbie, you get the washtub from the cellar and put all those cucumbers in it; and Molly, fill the tub nearly full with water and get the potato brushes and then you may both wash thoroughly all the cucumbers," directed mother Jasper.

"Oh, what fun!" exclaimed Molly.

"Mother, shall we sort them according to size?" asked Bobbie, eager to help.

"No, dear; I will do that part, but be very careful that you do not break the stems out; cut them off, leaving a half inch of stem."

"No, no; Arabeth mustn't eat pickles," cried Molly, taking a fat cucumber from the two-ear-old sister. "Arabeth go play with her woolly lamb, that's a dear."

While Bobbie and Molly cleaned the cucumbers, their mother was busy getting the big earthen jar and all the ingredients ready for the pickles. The Jaspers loved pickles and Mrs. Jasper made a point of preparing plenty every fall.

"Mother, do you suppose King Cole will ever come back?" asked Molly while busy at the washtub. King Cole was a pet crow which their Uncle Bill had given the children a few years ago when the bird was only a fledgling. Three days before he had disappeared and ever since, the youngsters had mourned his loss.

"I do not want to make you feel badly, Molly, but I really think you had better give up looking for him, because I do not believe King Cole will come back," replied mother.

"I bet he has got shot by some mean boys," declared Bobbie.

"No, I do not think that," mother reproved gently, "I believe he has flown too far away to find his way back."

"Will he starve and die?" asked Molly with a very sober face.

Mother did not like to see such a woe-ful face so she quickly said, "No, he will not die, dear, because he is tame, you

know, and he will go to some one's house and the people will pet him."

"Yes, and some ugly boy will hurt him," pouted Bobbie again.

"No, some nice gentle boy, just like my Bobbie will take him in and care for him," mother said.

"And won't there be a Molly, too?" asked sister.

"Yes, there will be a dear little Molly who will help feed and protect good old King Cole."

"Mother, can't we advertise in the paper for him? I do want him back so much," and Bobbie was ready to cry.

"We will ask father about it, when he comes, dear," replied mother. "How are you coming with the cucumbers, children?"

"Most done, mother," shouted Bobbie, almost glad to change the subject.

"Just a few more," added Molly.

"Well, I can help with them now, but children, where is Arabeth. I haven't heard her chatter for quite a while."

"Mother," cried Molly, frightened, "do you suppose she is lost?"

"No, dear; but you go and hunt for her, she can't be very far away." Both children hurried out of the door and around the house, into the garden, down to the barn, looked into the well and, in fact, in every imaginable place where Arabeth had ever been or might be now. In the meantime, mother Jasper was looking inside the house. Arabeth sometimes curled up in funny places and dropped to sleep. Mother Jasper fully expected to find her in some unusual place napping peacefully.

But, having gone over the house and not finding the baby, and the children coming in with long faces, mother Jasper's heart gave an extra beat and she became really alarmed.

"Mother, we can't find Bethie, anywhere," wailed Bobbie.

"And we think she has gone off like King Cole," said Molly. "Now we will have to advertise, won't we, mother?"

"Dearies," said their mother with a white face, "go and hunt in the neighbors' yards and ask at the doors if she has been seen. Be quick, don't stay long at any place. Good-by and bring my baby back to me." The children ran

quickly on their errand and Mrs. Jasper turned to the telephone to notify her husband.

Bobbie and Molly searched in the yards of the neighbors on each side of them and were about to go farther when Bobbie suggested crossing the street.

"She might be over there. Even if the Burton family did move away last Tuesday, Arabeth wouldn't know it and perhaps she has gone over there to play with Tommy."

"All right," agreed Molly and they ran across. It was a large old-fashioned house with a spacious lawn and garden. It took the children several minutes to search every nook and crannie but they were rewarded when they turned the corner toward the back of the house, for there on the door-step leading to the woodshed, stood Arabeth calmly chewing a great, big, fat, juicy cucumber.

"Oh, you darling," cried Molly, running toward her and hugging her tight. "How did you get way over here and what are you doing?"

"Tole, tole," cried Arabeth pointing to the woodshed door. "Tole dere."

"What are you talking about, honey?" asked Molly. "You must come home to mother now. Come on."

"No, no. Tole dere," and again Arabeth pointed to the door.

"What does she mean, Bobbie?"

"I don't know, Molly. Look, Molly, see that hole in the woodshed door; isn't it queer?" Just then there was a terrible squawking inside the woodshed.

"King Cole," shouted both children together. "King Cole is in the woodshed."

"Tole, dere," crowed Arabeth again, happy now that she was understood.

"There, that is what Bethie is saying," cried Molly delighted. "Tole dere"—she means, "King Cole is there." The children were much excited now and tried to see through the hole in the door but neither of them were tall enough.

"Let's go home," Bobbie cried. "Mother doesn't even know baby is found." So all three started home and they met their father and mother in the road. The anxious parents were greatly relieved to see Arabeth safe.

"Oh, daddy," cried Bobbie, after the

first part of the tale had been told, "Arabeth has found King Cole. Come quickly and help us get him." All together the family went to rescue King Cole.

"Poor boy," exclaimed daddy, after having succeeded in getting into the woodshed through a back window and catching the bird, "he must have gone into the woodshed that day the Burtons were moving away and got shut in and, of course, he didn't know enough to come out through the hole. Take him home, children, and feed him," and father Jasper put the rescued bird into the arms of the delighted children.

"Beff—Tole, dere," cooed the baby pointing for the third time toward the hole in the woodshed door.

"Yes, you darling," purred Molly, "Bethie found King Cole."

"How funny," remarked Bobbie, "first King Cole loses himself; then Bethie loses herself and then they both find each other!"

OUR TREATY NAVY

(Continued from page 731)

the great leader among the nations of the world. It is gratifying to our national pride that every proposal submitted which was finally acted upon and unanimously accepted by every nation voting in the affirmative was presented by an American delegate.

What though in wars navies have stained the seas with human blood; what though the darkest scenes may have stained the pages of its history, the mission of our Navy has been a mission of peace and progress.

We can face the future with pardonable pride that out of the caldron of almost universal warfare, with every relation more or less strained, by both the actual war and the unhappy confusion to follow after the war, this nation has emerged with its sovereignty and independence intact, its rights all conserved, its disputes all composed, its rivalries all allayed, its friendships with all nations strengthened, and its moral leadership conceded; the wrong of China corrected, and the way opened for composure in the Orient. We now take them all by the hand and say, "Comrade," that gem of the English language, that brotherly salutation of the human heart which runs through all the languages of man.

THE SERMON THE JANITOR PREACHED

When George opened the door of my study to inquire about the temperature I knew something was coming. I had learned through several years of experience with him not to take too lightly his homely remarks concerning the world in general and church life in particular. And George had learned to speak without that self-consciousness which was sure to afflict him in public utterance. Realizing that I was ready to listen he began.

"I don't know much about the Bible, even as much as I am in the church, but there are always a few passages from the Scriptures which make an impression on me. I never forget them. One of them you used yesterday."

"Well, what was it?" I encouraged.

"That one about the woods and the trees. 'You can't see the woods on account of the trees.' That is just the way it goes. I'll never forget it because it is the truest thing that was ever said about lots of us Christians."

"Most of us never get a chance to come in contact with the real big things of God because we are so busy with the little things. We can't get the big vision because of the details close at hand. That

is just the trouble with me. I go home from the services often more tired than when I first came to the church. That isn't right. It certainly isn't worship.

"As I sit in my seat near the door while you are preaching I hear a certain amount of it, but I am always thinking of the boiler or the ventilator or something like that. I know that just as soon as the red line gets above seventy that Miss Havens, who watches the thermometer as closely as I do, will begin to get nervous and her face will flush. And just as soon as it gets below sixty-five old Mr. Knowlton, who watches the thermometer at the front of the church, will begin to sneeze. It makes it rather difficult to keep it between the two. I have had the one in front of Mr. Knowlton adjusted so that it really registers five degrees too high, to make it easy for me. But I tell you that between watching the thermometer and for dust on the pews I don't get a chance to lose myself in the spiritual atmosphere which is supposed to exist.

"I suppose that it really doesn't make much difference whether a janitor gets a chance to worship or not, but I think that there are others who have trees which keep them from seeing the woods.

I have always kind of thought that Harvey Davidson, who keeps the record of the Sunday school attendance at the church services, is so interested in the roll that he doesn't see the woods. If there is a good attendance he always smiles and pushes the blank over for his wife's approval. If the attendance is low he will not get over the disappointment during the service. That is the small thing which keeps him from looking up.

"And Mrs. Harris is so busy with her music that she has no time for the spirit of worship. As soon as she reaches the building she counts the books and then begins to watch for the singers. If one does not come she is irritated during the entire hour. And Mrs. Robinson she is always afraid that the announcement of the Ladies' Aid will not be properly read. Mr. Curtis is so anxious that every stranger shall have a joyful welcome that he never listens to the sermon which is preached. I am sure he tells people that you preached a marvelous sermon when he couldn't give the text.

"And do you know, sometimes I am afraid that you are so busy with the duties of preaching and greeting that you don't get a real spiritual help from the services. What do you say? Don't the

trees keep you from seeing the woods sometimes?"

What a spiritual insight this church sexton has. And courage to lay the grievance at the foot of the priest. Dr. Jowett in one of his sermons tells of his mother raising her eyes to the sea and letting them play upon the waters for a few minutes. It was to rest her eyes. It is one of the greatest needs of the church worker today. We are so busy doing our many tasks that the moments for spiritual blessing are lost.

Our churches are filled with workers who are dead tired. Just today I visited a new comer into the parish. He has been tired out by church work and wants a release for a few months to rest. Preachers and teachers grow heavy with their tasks because they do not rest their eyes. Surely there must be a place in the modern church for the weary to rest. We want a place where we may feel we are feeding in green pastures and resting by still waters. The idea of a church in action is all right in a way, but in our church program some place there should be a service for restful worship.

One of the best tributes ever paid to an American preacher was that given to a New York clergyman some years ago.

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He was a man who had led in many civic fights. But one who followed him week by week insisted that his sermons were void of bitterness or even strife and brought refreshment after the famine and fatiguing toil.

A social worker recently protested to the writer against the church being organized to accomplish social reforms.

"What would you have the church do?" I asked.

"Bring the sense of God to those who are toiling in social reforms."

My sexton is surely a philosopher and he brought a worth while lesson this Monday morning. But before he left he had a request to make.

"I want you to tell me just where to find that verse in the Bible," he asked.

"I want to mark it. I have heard it many times, but never knew just where it is."

"I don't want to tell you outright. It is better for you to hunt for yourself until you find it. And while you are looking it up if it will be of any help you might read Luke 12:17-20. That isn't so bad either."

"I'll try," he said, but he shook his head. "I don't know much about the Bible, and I may never find it."—*William H. Leach, in Christian Advocate.*

DEATH

SIEDHOFF.—Henry W. Siedhoff was born near the city of Lockport, Niagara County, N. Y., June 15, 1855, and died at his home in Battle Creek, Mich., Sunday night, November 5, 1922.

He was next to the youngest of five children born to Henry and Theresa Siedhoff. The three sisters, Lodema Riddell, Mary Regnet and Kate Class, and one brother Joseph are all living near the old home.

On June 29, 1892, he was married to Florence Burdick, of Lockport, N. Y., where they lived for a number of years, finally moving to Milton, Wis., and later to Battle Creek, Mich. To them was born one son, Clark H., who with his wife and two children live in Battle Creek.

Although brought up in the Roman Catholic faith, Mr. Siedhoff became a convert, not only to Protestantism, but to the Seventh Day Baptist faith, and first became a member of the First Alfred Church, where they lived for awhile before leaving the State of New York. He afterward became a member of the Milton Church, and died a faithful, consistent member of the Battle Creek church.

He was a man who was very quiet and retiring in his daily life, but loved and honored by all who knew him. He will be greatly missed by his family, his church, and a large circle of relatives and friends.

M. B. K.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor

Lucius P. Burch, Business Manager

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Sabbath School. Lesson XII.—Dec. 16, 1922

JESUS AMONG FRIENDS AND FOES

LUKE 10: 38—11: 54

Golden Text.—"Ye are my friends, if ye do the things which I command you." John 15:14.

DAILY READINGS

Dec 10—Luke 10:38-42. Jesus among Friends.

Dec. 11—Luke 11:14-26. Jesus among Foes.

Dec. 12—Luke 11:37-44. Jesus among the Pharisees.

Dec. 13—John 16:25-33. Friendship Tested.

Dec. 14—John 17:1-13. A Blessed Fellowship.

Dec. 15—Matt. 26:36-46. Friendship's Failure in a Crisis.

Dec. 16—John 15:8-16. Friends of Jesus.

(For Lesson Notes, see *Helping Hand*)

"A complaining, exacting soul never gets within sight of holiness. Joy and beauty and serenity belong to those who are near to God."

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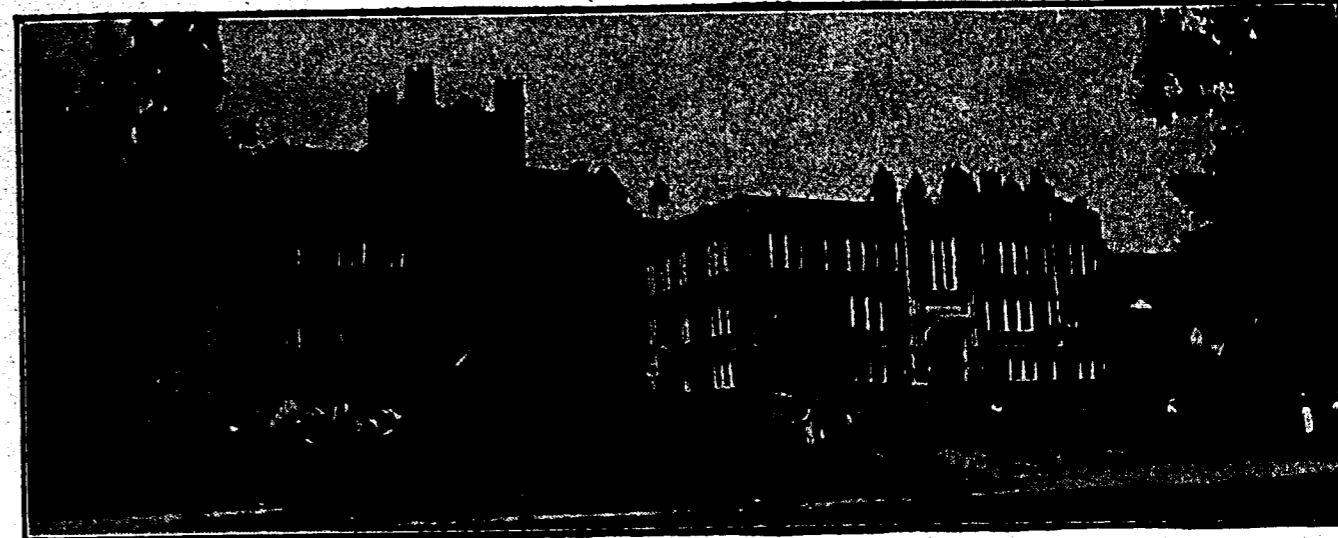
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Editor of Sabbath Recorder

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